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# LAELIUS

## A DIALOGUE ON FRIENDSHIP

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Elementary Classics

# LAELIUS

## A DIALOGUE ON FRIENDSHIP

BY

M. TULLIUS CICERO

*EDITED, WITH NOTES, VOCABULARY, AND BIOGRAPHICAL INDEX*

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NEW EDITION

REVISED AND ENLARGED, FOR USE IN AMERICAN COLLEGES

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Amico amatissimo et comiti suo ob teneros affectus animi humanissimamque benevolentiam, hoc librum nobilissimi philosophi, vovens omnia fautissima, dat, donat, dicat, dedicat Editor, in quo "ad amicum amicissimus de amicitia" scripsit.

"Secreti loquimur; tibi nunc, hortante Camena,
Excutienda damus praecordia, quantaque nostrae
Pars tua sit, Mellite, animae, tibi, dulcis amice
Ostendisse iuvat. Pulsa, dinoscere cautus,
Quid solidum crepet et pictae tectoria linguae.
His ego centenas ausim deposcere voces,
Ut, quantum mihi te sinuoso in pectore fixi,
Voce traham pura, totumque hoc verba resignent,
Quod latet arcana non ennarabile fibra.
Non equidem hoc dubites, amborum foedere certo
Consentire dies et ab uno sidere duci.
Nostra vel aequali suspendit tempora Libra
Parca tenax veri, seu nata fidelibus hora
Dividit in Geminos concordia fata duorum,
Saturnumque gravem nostro Iove frangimus una:
Nescio quid, certe est, quod me tibi temperat, astrum."

Persius, V. 21–29; 45–51.

"Thou knowest well from what this book arose.
When suffering seized and held me in its clasp
Thy fostering hand released me from its grasp,
And from amid the thorns there bloomed a Rose.
Air, dew and sunshine were bestowed by Thee,
And Thine it is; without these lines from me."

George Ebers.

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# PREFACE.

The text of the original edition of this work was based upon that of Dr. J. S. Reid, to whom its Editor gave grateful acknowledgment. In re-editing the work, I have again compared it with Reid and all the standard authorities; have corrected some errors, and made some few changes in words, punctuation, and orthography.

The running analysis has been retained, and wherever it did not seem full enough, I have added additional matter in the notes.

The notes are based upon those of the original edition, but have been re-written and enlarged with the view of meeting the actual wants of pupils in American schools and colleges. The additions are made up from the class-room notes which I have accumulated in the experience of several years and jotted down from any source without noting the authority; but as I have in my library and have

consulted the editions of Anthon, Baiter, Crowell, Heslop, Hess, Kelsey, Klotz, Lahmeyer, Long, Madvig, Nauck, Orelli, Reid, Seyffert, W. B. Smith, Sommerbrodt, Stickney and Wetzel, they may be named as the sources of them. Numerous references have been made to the Latin Grammars of Allen and Greenough (A), and Harkness (H), and explanations of such points in history, law and philosophy have been inserted as seemed to be required.

Several changes have been made in the Vocabulary and the Biographical Index, and numerous misprints in the English edition have been corrected.

The work of preparing it for the press was undertaken solely as a labor of love, and with the hope that it may be of service as a text-book to the student, and that its precepts may guide the reader to find that friend, "cuius animum ita cum suo misceat ut efficiat unum ex duobus," it is given to the world upon this happy day.

HENRY CLARK JOHNSON.

CENTRAL HIGH SCHOOL, PHILADELPHIA, PA.,
September 1, 1893.

# INTRODUCTION.

## § 1. Cicero.

Cicero composed the *de Amicitia* in the year B.C. 44, after writing the *de Senectute* and before finishing the *de Officiis*. In this same year he wrote, besides these three books, the dialogues known as *de natura Deorum* and *de Divinatione*, the *de Gloria* and the *Topica*. Now Cicero was killed in December of the following year (B.C. 43). To appreciate fully the extraordinary literary activity of this last year and a half of his life we must try to realize what was going on, and what his feelings were likely to have been during that time.

You must remember then that Cicero was a *novus homo*, that is, he was not descended from any one who had held a Curule Office in Rome. His father lived near Arpinum and was an Eques, and therefore fairly well off, but he had not been elected to any Roman magistracy. Cicero himself held the higher magistracies one after the other as he came to the proper age, but he did so because he had become

conspicuous as a great speaker, and entirely on account of his own abilities. To his mind the only success in practical life which could possibly stir a man's ambition was just that which he himself had gained, — office and rank obtained in a free State, and as a natural consequence of civil ability and a reward for services to the State. You must remember this, if you would understand — what has often been regarded as a reproach to Cicero's manliness — his great distress when obliged to leave Rome as an exile in B.C. 58; his almost incredulous dismay at finding that the forms of the Republic were to be set at nought when Julius Cæsar became practically a Sovereign; his joy at Cæsar's death; and his despair at finding that even that event would not save Rome from Civil War and Tyranny.

Marcus Tullius Cicero was born near Arpinum on January 3, B.C. 106. His father bore the same name as himself, and his mother's name was Helvia. He had one brother named Quintus. As he showed signs of ability, his father took him to Rome for his education; and after assuming the toga virilis in B.C. 91–90 he did what most young Roman gentlemen did who hoped to rise, attended the Chambers of a leading Jurist; first those of Scævola the Augur, and after his death, those of his cousin Scævola the Pontifex Maximus. Beside this he attended lectures in Philosophy and Rhetoric; and,

as every young Roman also did, he served in a Campaign. The Social or Marsic War was going on, and in B.C. 90 Cicero served under the father of Pompey the Great. After this he returned to Rome and set about fitting himself for the profession of an advocate. It was not until he was between 24 and 25 years old that he pleaded any cause, and the earliest speech of his that we possess was delivered a year later, viz. in B.C. 81 [*pro Quintio*]. The first speech which gained him a great reputation was delivered shortly after this, in defence of Sextus Roscius Amerinus, who was charged with having murdered his own father. From this time Cicero was employed continually as an advocate, and rapidly became rich[1] and famous. The next step was to obtain public office. In B.C. 77, having completed his 31st year (which was the legal age), he was a Quæstor in Sicily. The Quæstorship was the first step in the ladder of official elevation at Rome, and the Quæstor's duties

[1] It has often been a matter of speculation how Cicero obtained his wealth. His father left him very little: and by the *Lex Cincia muneralis* [B.C. 204] an advocate was forbidden to take fees *ob causam orandam*. But the fact that this law had been necessary shows that the custom prevailed, and the law was probably evaded in various ways. One of the chief sources of wealth for a man in Cicero's position was from *legacies* left by grateful friends or clients. He says himself [2 Phil. 16] that he had received 20 millions of sesterces (about $800,000) in this way.

in a province were mainly connected with finance. Honesty and disinterestedness would be sure to mark a man in such an office; and Cicero had shown these qualities so conspicuously, that eight years afterwards, when the Sicilians were anxious to prosecute Verres for extortion and cruelty during his three years' administration as Prætor of Sicily, it was to Cicero that they applied to act as their advocate. Cicero had become a Senator after his Prætorship and was now Ædile-elect. His successful prosecution of Verres, who, though defended by Hortensius, dared not wait the issue but retired to exile in Marseilles, still farther increased Cicero's reputation; and after serving as Ædile in B.C. 69, and Prætor in B.C. 66, he reached the highest post in the State, that of the Consulship, to which he was elected for the year B.C. 63. In the course of this year the conspiracy of Catiline broke out, which was suppressed by Cicero with great vigor, — whatever may be thought of the legality of his action. He arrested the chief conspirators, and, bringing them before the Senate, obtained a vote for their execution, which he immediately carried out in the Mammertine Prison. But this execution of Roman citizens, without trial and without an appeal (*provocatio*) to the people, was always brought up against Cicero by his enemies. And at length in B.C. 58 his most

bitter enemy Clodius, being Tribune, proposed a law to the people "that whoever had put to death a Roman citizen without trial, shall be interdicted from fire and water." Cicero knew of course that this was aimed at him; and after trying in vain for help from Pompey, Cæsar, and other powerful men, he determined to leave Rome. On this a bill was brought in by Clodius and passed, naming Cicero, interdicting him from fire and water, and making it lawful to kill him, or anyone who sheltered him, within 400 miles of Rome. His property was confiscated, his house on the Palatine burnt. This was at the end of March, B.C. 58. He went to Thessalonica and remained there until the latter part of November; when he returned to Dyrrachium and waited there the recall which he felt sure would come as soon as Clodius' year of office was at end. The new Consuls for B.C. 57 were his friends, and the Senate was eager to recall him; but his *interdictio* had been passed by a law of the people, and could only by the same means be removed. Though Clodius was no longer Tribune, some of the Tribunes were on his side; and Clodius himself at the head of certain gladiators more than once broke up an assembly of the people by creating a riot. Thus it was not until August B.C. 57 that the law was passed, and Cicero returned to Rome. From this time until May, 51 B.C., he resumed his

old position in the Senate and at the bar: taking a conspicuous if not a leading part in the events of this stormy and unsettled period; in which the riots within the town between the adherents of Clodius and Milo, the murder of the former by the latter, the gradual alienation between Cæsar (who was in Gaul) and Pompey, foreboded the Civil War which was to follow.

In May, B.C. 51, Cicero left Rome to take up the Proconsular Government of Cilicia. He was absent from Italy until November, B.C. 50, and did not reach Rome again until the 4th of January, B.C. 49. He found the civil war between Cæsar and Pompey on the point of breaking out. Cæsar entered Italy in the second week of January: the Senate divided the country into districts for defence; and Pompey was put at the head of the National forces. But after some ineffectual efforts to raise the necessary troops Pompey retired to Brundusium; and thence (March 16) crossed to Epirus along with all the members of the Senatorial party who would follow him. After much hesitation Cicero joined Pompey in Epirus: but when the latter after successfully resisting Cæsar's attacks followed him to Pharsalus, Cicero returned to Italy. Pompey was conquered at Pharsalus (August 9, B.C. 48), and was murdered in Egypt on the 29th of September in the same year. From that time, though the forms of the

republic remained, Cæsar was practically in possession of absolute power. In B.C. 45[1] he was nominated perpetual Dictator, Imperator, and Consul for ten years. He did not intend always to hold the Consulship, but nominated whom he chose for some years in advance to this and other offices. He was, however, assassinated on March 15, B.C. 44. Cæsar, we said, had been practical Sovereign in Rome from the middle of B.C. 48 until his death. In that interval he had shown himself one of the ablest rulers and greatest men that ever lived. Mommsen says that we cannot describe Cæsar for 'it is impossible to describe perfection.' And even if that be exaggerated praise, everyone acknowledges that he made reforms in all branches of the state of admirable wisdom; and that this wisdom was only equalled by his moderation and clemency to all who had opposed him. He had taken special precautions to preserve Cicero, and to show him respect and even deference. But if you will think of the story of Cicero's life, you will understand why all such considerations would fail to win him. The whole greatness of his career (of which he was inordinately proud) was bound up with the Republic. If the Consulship was no longer an object of

[1] During this year Cicero's attention was much withdrawn from public affairs by his passionate grief at the loss of his daughter Tullia in February.

honorable ambition to be gained by ability and worth, but the mark of a single ruler's favor or caprice; if the Senate was no longer the supreme council of a free people, but a servile assembly at the beck and call of a tyrant, then for what had he and others worked and schemed? What was the career of honor and fame which they had been running? If it were to end in the supreme power of one man and the enslaving of a nation, then to Cicero all civil life seemed an empty delusion and failure: his services were all for nothing: the dignity and rank he had won were empty shadows.

To us looking back, it is clear that the *libertas*, of which Cicero so fondly spoke, was little more than a possession of monstrous privileges on the part of a small Oligarchy, who used them to enrich themselves, and to oppress their inferiors and their subjects. But to Cicero it was the be-all and end-all of existence, and the living embodiment of a glorious history.

If we think of this we can understand, and partly pardon, Cicero's joy and somewhat revolting exultation at the murder of Cæsar. He thought it the final blow to monarchy and a restoration of liberty: a return to the time when the highest object of earthly ambition was the highest office bestowed by the Roman people; a seat in the Roman Senate the most exalted sphere of action for middle age,

and the most dignified retirement for advancing years.

He was quickly undeceived. The people, and especially the army, had loved Cæsar, and his murderers could not remain in safety in Rome. The Consuls, Antony and Dolabella, showed by their conduct how soon it becomes impossible to maintain the subordination of powerful men to a State, when the tradition of obedience has once been broken. Dolabella, after showing some disposition to join the party of the Optimates who had hated Cæsar, no sooner arrived at his province than by acts of incredible cruelty and rapacity he brought upon himself a decree of outlawry from the Senate. Antony, while Consul, did not break openly with the Optimates or even with the Assassins: but he studiously avoided consulting the Senate more than necessary; and brought his measures as much as possible before the people. He kept ready also the Veterans of Cæsar's army, who were thought to be always prepared to revenge their beloved Cæsar's death. Cicero, not venturing to stay in Rome, retired to his Formian Villa and kept up an anxious correspondence with the Tyrannicides; watching with disgust and despair the policy of Antony; hovering between hopes and fears, and daily expecting to hear of another civil war. He soon came to the conclusion that his safety demanded that he

should if possible leave Italy. For this purpose he obtained from Dolabella, who was going to his province of Syria before his Consulship ended, what was called a *libera legatio.* This was a privilege possessed by Roman senators, which was a great grievance to the provincials: which Cicero had often declaimed against, and as Consul had tried to abolish. Each Proconsul had a certain number of *legati* of senatorial rank attached to him by a decree of the Senate. But it had grown to be a custom for any senator, who wished to travel on his own private business, to obtain a nomination as *legatus:* it being well understood that no duties were to be performed by him. He was usually attached nominally to some Proconsul, but occasionally, it appears, even that farce was not kept up. Wherever he travelled, however, he had the right of exacting supplies and means of travel as though he were a real *legatus.* In spite of his former objection to this practice Cicero was glad now to avail himself of it. He had actually set out in August for Greece, but was driven by stress of weather into Lucopetra, near Rhegium. There he met some acquaintances, lately come from Rome, who reported that Antony was showing himself more inclined to make terms with the Optimates, and that there was to be a meeting of the Senate on September the first. Cicero had been always

more than half inclined not to go, and this news decided him. He returned to Rome on the 30th of August. But he did not find things any better. Antony was determined that the Senate should express their admiration of Cæsar by voting a *supplicatio* in his honor. Cicero would not be present. His absence enraged Antony; and the speeches which they made against each other quickly showed that any idea of harmony between them was impossible. Cicero again retired to his Villa at Formiæ and composed a pamphlet against Antony, in the form of a speech supposed to be delivered in the Senate on the 20th of September, but which was in reality never delivered, but only sent to Atticus for publication at his discretion.

The Consuls of the next year (43 B.C.), Pansa and Hirtius, were more or less pledged to the side of the Optimates; and when their year of office commenced, January 1, B.C. 43, or perhaps shortly before, Cicero returned to Rome.

But Antony, though his year of office as Consul had now expired, was still in command of troops. He had while Consul obtained the province of Cisalpine Gaul, with the instruction to drive from it any intruder. He accordingly attacked Decimus Brutus, who was administering that country, and shut him up in Mutina (Modena). In B.C. 43 the Senate ordered him to lay down his arms, and com-

missioned Octavius to suppress him. The two Consuls Pansa and Hirtius also commanded troops against him; and Lepidus was summoned from Spain for the same purpose. The two Consuls fell in battle: Lepidus joined Antony: and Octavius, after forcing the Senate to allow him to be elected Consul (September 22), at last made terms with Antony and Lepidus. Between them at a meeting near Bononia (*Bologna*) the agreement was made, in virtue of which the three were to hold absolute power, jointly, under the title of *tres viri reipublicae constituendae*. This Triumvirate was formally proclaimed on the 27th of November (B.C. 43); and the three Triumvirs, before going to fight the remaining assassins of Cæsar in the East, arranged to put to death those who had conspicuously opposed them at Rome. Among the victims of the Proscription Cicero's name was inserted by Antony, and he was found by the soldiers sent to kill him near his Formian Villa, and put to death on the 7th of December. During the twelve months preceding this catastrophe he had been generally at Rome or at Tusculum, and had taken a vehement part in rousing the Senate and People to resist Antony. In this period the last twelve speeches of what are known as the 'Philippics' were delivered; and they show how ceaselessly and with what eagerness he engaged in the dangerous politics

of the time. You understand then that, from March, B.C. 44, to his death in December, B.C. 43, Cicero was apparently so completely immersed in political questions, that it is a matter of astonishment that he should have found time to produce so much literary work. But we must remember that for many months of this period he was absent from Rome, and unable to *do* anything except write to his political friends urging and advising them; and that in these unhappy days his old habits of study and composition survived and afforded him an employment, which served to abstract his mind from the miseries that surrounded him. The one unalloyed happiness of his life had been his unbroken friendship with Atticus: it was a natural thought, therefore, to commemorate this by the composition of a treatise on Friendship dedicated to Atticus.

## § 2. The Form of the Treatise.

The practice of putting a philosophical treatise in the form of a conversation had been adopted by many Greek Philosophers, as most nearly representing the process of thought (Dialectics): and Cicero had imitated them in several of his compositions. It had the literary advantage of giving some dramatic interest to a discussion; and enabling the writer to introduce names and allusions to

real events in a more natural and vivid manner than would have been possible in a continuous essay. The persons who take part in the dialogue are selected from what Mommsen calls the 'Scipionic Circle,' that is, the set of men of whom the centre and chief had been Scipio Africanus the younger. Of these the most eminent perhaps, or at any rate the most closely united with Scipio, was Lælius, who is the chief speaker in, and gives a name to, the treatise. The members of this set were generally distinguished by their fondness for Greek literature and philosophy. Most of them were themselves writers or speakers of some repute; and men of humbler birth, such for instance as Terence, found admission to their society on the score of literary ability. Moreover Scipio had been the leader of the Aristocratic party against the party of the Gracchi: and therefore Cicero could put into the mouths of his friends political sentiments with which he was himself in sympathy. The friendship of Scipio and Lælius had been famous; and Cicero skilfully chooses for the time of the dialogue a few months after the sudden and perhaps violent death of the former, as that in which the thoughts of Lælius would be likely to be dwelling with especial kindness on the memory of his friend, and their long and uninterrupted intimacy. The conversation too is supposed to be of that private

kind which best suits warm feeling and earnest sorrow; for the two interlocutors are the sons-in-law of Lælius, Caius Fannius and Quintus Mucius Scævola. They do not, however, materially contribute to the discussion; the short speeches put into their mouths only serving *to break up the discourse of Lælius into convenient divisions of the subject.* If you notice this fact it will help you to see the natural parts into which the essay falls.

Thus, after the first dedicatory chapter, chapters 2–4 form an introduction founded on the character of Scipio. Then Fannius interposes and extracts a necessary definition of goodness and of friendship (chs. 5–7). The next interruption introduces a discussion of the origin of friendship (chs. 8, 9). The next, a series of remarks as to the causes of its dissolution; the wrong and right way of using it; the care to be taken in choosing friends; and the rules of conduct to be observed by friends towards each other. This (chs. 10–26) forms the main bulk of the essay: while the last chapter (27) is a recapitulation of the results arrived at.

The reasoning and arrangement are not always very clear. The English analysis at the head of the chapters is meant to help you to follow them, and may perhaps with advantage be read over first continuously. Those who wish to understand something more of the origin of some of the

doctrines of the essay, and to account perhaps for some of the confusion of thought in it, should read with it the Eighth Book of the Ethics of Aristotle.

# M. TULLI CICERONIS

# LAELIUS SIVE DE AMICITIA DIALOGUS.

## CHAPTER I.

### Introductory. The Origin of the Treatise.

*Addressed to T. Pomponius Atticus.*

1. Q. Mucius augur multa narrare de C. Laelio socero suo memoriter et iucunde solebat nec dubitare illum in omni sermone appellare sapientem. Ego autem a patre ita eram deductus ad Scaevolam, sumpta virili toga, ut quoad possem et liceret a senis latere nunquam discederem. Itaque multa ab eo prudenter disputata, multa etiam breviter et commode dicta memoriae mandabam, fierique studebam eius prudentia doctior. Quo mortuo me ad pontificem Scaevolam contuli, quem unum nostrae civitatis et ingenio et iustitia praestantissimum audeo dicere. Sed de hoc alias: nunc redeo ad augurem. 2. Cum saepe multa, tum memini domi in hemicyclio sedentem, ut solebat, cum et ego essem una et pauci admodum familiares, in eum

sermonem illum incidere qui tum fere multis erat in ore. Meministi enim profecto, Attice, et eo magis quod P. Sulpicio utebare multum, cum is tribunus plebis capitali odio a Q. Pompeio qui tum erat consul dissideret, quocum coniunctissime et amantissime vixerat, quanta esset hominum vel admiratio vel querella. 3. Itaque tum Scaevola, cum in eam ipsam mentionem incidisset, exposuit nobis sermonem Laeli de amicitia habitum ab illo secum et cum altero genero C. Fannio M. F. paucis diebus post mortem Africani. Eius disputationis sententias memoriae mandavi, quas hoc libro exposui arbitratu meo; quasi enim ipsos induxi loquentes, ne 'inquam' et 'inquit' saepius interponeretur, atque ut tamquam a praesentibus coram haberi sermo videretur. Cum enim saepe mecum ageres ut de amicitia scriberem aliquid, digna mihi res cum omnium cognitione tum nostra familiaritate visa est. Itaque feci non invitus ut prodessem multis rogatu tuo. 4. Sed ut in Catone Maiore, qui est scriptus ad te de senectute, Catonem induxi senem disputantem, quia nulla videbatur aptior persona quae de illa aetate loqueretur, quam eius qui et diutissime senex fuisset et in ipsa senectute praeter ceteros floruisset; sic, cum accepissemus a patribus maxime memorabilem C. Laeli et P. Scipionis familiaritatem fuisse, idonea mihi Laeli persona visa est quae de amicitia ea ipsa disserere

quae disputata ab eo meminisset Scaevola. Genus autem hoc sermonum positum in hominum veterum auctoritate et eorum illustrium plus nescio quo pacto videtur habere gravitatis. Itaque ipse mea legens sic afficior interdum ut Catonem non me loqui existimem. 5. Sed ut tum ad senem senex de senectute, sic hoc libro ad amicum amicissimus de amicitia scripsi. Tum est Cato locutus quo erat nemo fere senior temporibus illis, nemo prudentior: nunc Laelius et sapiens, sic enim est habitus, et amicitiae gloria excellens de amicitia loquitur. Tu velim animum a me parumper avertas, Laelium loqui ipsum putes. C. Fannius et Q. Mucius ad socerum veniunt post mortem Africani: ab his sermo oritur, respondet Laelius, cuius tota disputatio est de amicitia, quam legens tu te ipse cognosces.

## CHAPTER II.

FANNIUS *begins,* '*Scipio is acknowledged to have been a most eminent man, and Laelius to deserve his name of Sapiens: there is great curiosity to know how the latter bore his friend's death.*' LAELIUS. '*I acknowledge the compliment, but cannot claim the title, as Cato could for the manner in which he bore his son's death. He was indeed "Sapiens."*'

6. FANNIUS. Sunt ista, Laeli, nec enim melior vir fuit Africano quisquam nec clarior. Sed existi-

mare debes omnium oculos nunc in te esse coniectos; unum te sapientem et appellant et existimant. Tribuebatur hoc modo M. Catoni; scimus L. Atilium apud patres nostros appellatum esse sapientem: sed uterque alio quodam modo; Atilius quia prudens esse in iure civili putabatur; Cato quia multarum rerum usum habebat, et[1] multa eius et in Senatu et in foro vel provisa prudenter vel acta constanter vel responsa acute ferebantur, propterea quasi cognomen iam habebat in senectute sapientis. 7. Te autem alio quodam modo, non solum natura et moribus, verum etiam studio et doctrina esse sapientem, nec sicut vulgus sed ut eruditi solent appellare sapientem qualem in reliqua Graecia neminem, — nam qui septem appellantur, eos qui ista subtilius quaerunt in numero sapientium non habent — Athenis unum accepimus et eum quidem etiam Apollinis oraculo sapientissimum iudicatum; hanc esse in te sapientiam existimant ut omnia tua in te posita esse ducas humanosque casus virtute inferiores putes. Itaque ex me quaerunt, credo item ex hoc Scaevola, quonam pacto mortem Africani feras; eoque magis quod his proximis Nonis, cum in hortos D. Bruti auguris commentandi causa, ut assolet, venissemus, tu non adfuisti qui diligentissime semper illum diem et illud munus solitus esses obire.

[1] Inserted by J. S. R.

8. SCAEVOLA. Quaerunt quidem, C. Laeli, multi, ut est a Fannio dictum; sed ego id respondeo quod animum adverti, te dolorem quem acceperis cum summi viri tum amicissimi morte ferre moderate; nec potuisse non commoveri, nec fuisse id humanitatis tuae; quod autem his Nonis in collegio nostro non adfuisses valetudinem causam non maestitiam fuisse.

LAELIUS. Recte tu quidem, Scaevola, et vere. Nec enim ab isto officio quod semper usurpavi cum valerem abduci incommodo meo debui, nec ullo casu arbitror hoc constanti homini posse contingere ut ulla intermissio fiat officii. 9. Tu autem, Fanni, quod mihi tantum tribui dicis quantum ego nec agnosco nec postulo, facis amice; sed, ut mihi videris, non recte iudicas de Catone. Aut enim nemo, quod quidem magis credo, aut si quisquam, ille sapiens fuit. Quomodo, ut alia omittam, mortem filii tulit! Memineram Paullum, videram Gallum; sed hi in pueris, Cato in perfecto et spectato viro. 10. Quamobrem cave Catoni anteponas ne istum quidem ipsum quem Apollo, ut ais, sapientissimum iudicavit. Huius enim facta, illius dicta laudantur. De me autem, ut iam cum utroque vestrum loquar, sic habetote.

## CHAPTER III.

*'I should lie if I denied feeling sorrow; my sorrow, however, is not for him, who had gained all that was worth gaining and was saved from the pains of old age, but for myself.'*

Ego si Scipionis desiderio me moveri negem, quam id recte faciam viderint sapientes; sed certe mentiar. Moveor enim tali amico orbatus, qualis, ut arbitror, nemo unquam erit; ut confirmare possum, nemo certe fuit. Sed non egeo medicina; me ipse consolor et maxime illo solatio quod eo errore careo quo amicorum decessu plerique angi solent. Nihil mali accidisse Scipioni puto; mihi accidit si quid accidit. Suis autem incommodis graviter angi non amicum sed se ipsum amantis est. 11. Cum illo vero quis neget actum esse praeclare? Nisi enim, quod ille minime putabat, immortalitatem optare vellet, quid non est adeptus quod homini fas esset optare? qui summam spem civium, quam de eo iam puero habuerant, continuo adulescens incredibili virtute superavit; qui consulatum petivit nunquam, factus est consul bis; primum ante tempus; iterum sibi suo tempore, rei publicae paene sero; qui duabus urbibus eversis inimicissimis huic imperio non modo praesentia verum etiam futura bella delevit. Quid dicam de moribus facillimis, de pietate in matrem, liberalitate in sorores, bonitate in

suos, iustitia in omnes? Nota sunt vobis. Quam autem civitati carus fuerit maerore funeris indicatum est. Quid igitur hunc paucorum annorum accessio iuvare potuisset? Senectus enim quamvis non sit gravis, ut memini Catonem anno ante quam mortuus est mecum et cum Scipione disserere, tamen aufert eam viriditatem in qua etiamnunc erat Scipio. 12. Quamobrem vita quidem talis fuit vel fortuna vel gloria ut nihil posset accedere: moriendi autem sensum celeritas abstulit. Quo de genere mortis difficile dictu est; quid homines suspicentur videtis. Hoc vere tamen licet dicere, P. Scipioni ex multis diebus quos in vita celeberrimos laetissimosque viderit illum diem clarissimum fuisse, cum Senatu dimisso domum reductus ad vesperum est a patribus conscriptis, populo Romano, sociis et Latinis, pridie quam excessit e vita; ut ex tam alto dignitatis gradu ad superos videatur deos potius quam ad inferos pervenisse.

## CHAPTER IV.

'*I believe in the immortality of the soul, and that Scipio is with the gods: while the memory of our friendship is a perennial delight.*' FANNIUS. '*Pray give us then a dissertation on friendship.*'

13. Neque enim assentior eis qui haec nuper disserere coeperunt, cum corporibus simul animos

interire atque omnia morte deleri. Plus apud me antiquorum auctoritas valet vel nostrorum maiorum qui mortuis tam religiosa iura tribuerunt, quod non fecissent profecto, si nihil ad eos pertinere arbitrarentur; vel eorum qui in hac terra fuerunt magnamque Graeciam, quae nunc quidem deleta est tunc florebat, institutis et praeceptis suis erudierunt; vel eius qui Apollinis oraculo sapientissimus est iudicatus, qui non tum hoc, tum illud, ut in plerisque, sed idem semper, animos hominum esse divinos, eisque cum e corpore excessissent reditum in caelum patere, optimoque et iustissimo cuique expeditissimum. 14. Quod idem Scipioni videbatur qui quidem, quasi praesagiret, perpaucis ante mortem diebus cum et Philus et Manilius adesset et alii plures, tuque etiam, Scaevola, mecum venisses, triduum disseruit de re publica; cuius disputationis fuit extremum fere de immortalitate animorum, quae se in quiete per visum ex Africano audisse dicebat. Id si ita est ut optimi cuiusque animus in morte facillime evolet tamquam e custodia vinculisque corporis, cui censemus cursum ad deos faciliorem fuisse quam Scipioni? Quocirca maerere hoc eius eventu vereor ne invidi magis quam amici sit. Sin autem illa veriora ut idem interitus sit animorum et corporum nec ullus sensus maneat, ut nihil boni est in morte, sic certe nihil mali. Sensu enim amisso, fit idem quasi

natus non esset omnino; quem tamen esse natum et nos gaudemus et haec civitas dum erit laetabitur. 15. Quamobrem cum illo quidem, ut supra dixi, actum optime est, mecum incommodius, quem fuerat aequius, ut prius introieram, sic prius exire de vita. Sed tamen recordatione nostrae amicitiae sic fruor ut beate vixisse videar, quia cum Scipione vixerim; quocum mihi coniuncta cura de re publica et de privata fuit, quocum et domus fuit et militia communis, et id in quo est omnis vis amicitiae, voluntatum, studiorum, sententiarum summa consensio. Itaque non tam ista me sapientiae quam modo Fannius commemoravit fama delectat, falsa praesertim, quam quod amicitiae nostrae memoriam spero sempiternam fore. Idque mihi eo magis est cordi quod ex omnibus saeculis vix tria aut quatuor nominantur paria amicorum; quo in genere sperare videor Scipionis et Laeli amicitiam notam posteritati fore.

16. Fann. Istuc quidem, Laeli, ita necesse est. Sed quoniam amicitiae mentionem fecisti et sumus otiosi, pergratum mihi feceris, spero item Scaevolae, si quemadmodum soles de ceteris rebus cum ex te quaeruntur, sic de amicitia disputaris quid sentias, qualem existimes, quae praecepta des.

Scaev. Mihi vero erit gratum; atque id ipsum cum tecum agere conarer, Fannius antevertit. Quamobrem utrique nostrum gratum admodum feceris.

## CHAPTER V.

LAELIUS. *'However unworthy I will try.* I. *Friendship can only exist between the good. By goodness I do not mean the fanciful perfection of the Stoics, but such as consists of the moral qualities generally acknowledged to be good.'*

17. LAEL. Ego vero non gravarer, si mihi ipse confidererem, nam et praeclara res est, et scitis, ut dixit Ennius, optumi. Sed quis ego sum? aut quae est in me facultas? Doctorum est ista consuetudo eaque Graecorum, ut eis ponatur de quo disputent quamvis subito. Magnum opus est egetque exercitatione non parva. Quamobrem quae disputari de amicitia possunt, ab eis censeo petatis, qui ista profitentur. Ego vos hortari tantum possum ut amicitiam omnibus rebus humanis anteponatis: nihil est enim tam naturae aptum, tam conveniens ad res vel secundas vel adversas. 18. Sed hoc primum sentio, nisi in bonis amicitiam esse non posse; neque id ad vivum reseco, ut illi, qui haec subtilius disserunt, fortasse vere, sed ad communem utilitatem parum; negant enim quemquam virum bonum esse nisi sapientem. Sit ita sane: sed eam sapientiam interpretantur quam adhuc mortalis nemo est consecutus; nos autem ea quae sunt in usu vitaque communi, non ea quae finguntur aut optantur, spectare debemus. Nunquam ego dicam C. Fabricium,

M'. Curium, Ti. Coruncanium, quos sapientes nostri maiores iudicabant, ad istorum normam fuisse sapientes. Quare sibi habeant sapientiae nomen et invidiosum et obscurum; concedant ut hi boni viri fuerint. Ne id quidem facient; negabunt id nisi sapienti posse concedi. 19. Agamus igitur pingui, ut aiunt, Minerva. Qui ita se gerunt, ita vivunt, ut eorum probetur fides, integritas, aequitas, liberalitas, nec sit in eis ulla cupiditas vel libido vel audacia, sintque magna constantia, ut ei fuerunt modo quos nominavi, hos viros bonos, ut habiti sunt, sic etiam appellandos putemus, quia sequantur quantum homines possunt naturam optimam bene vivendi ducem. Sic enim mihi perspicere videor, ita natos esse nos, ut inter omnes esset societas quaedam, maior autem ut quisque proxime accederet. Itaque cives potiores quam peregrini, propinqui quam alieni: cum his enim amicitiam natura ipsa peperit; sed ea non satis habet firmitatis. Namque hoc praestat amicitia propinquitati quod ex propinquitate benevolentia tolli potest, ex amicitia non potest: sublata enim benevolentia amicitiae nomen tollitur, propinquitatis manet. 20. Quanta autem vis amicitiae sit ex hoc intellegi maxime potest, quod ex infinita societate generis humani, quam conciliavit ipsa natura, ita contracta res est et adducta in angustum ut omnis caritas aut inter duos aut inter paucos iungeretur.

## CHAPTER VI.

II. '*Friendship is a union of sentiment on all matters human and divine joined with goodwill and affection. Such friendship is the child of Virtue, and brings with it numerous advantages.*'

Est autem amicitia nihil aliud nisi omnium divinarum humanarumque rerum cum benevolentia et caritate consensio; qua quidem haud scio an excepta sapientia nihil melius homini sit a dis immortalibus datum. Divitias alii praeponunt, bonam alii valetudinem, alii potentiam, alii honores, multi etiam voluptates. Beluarum hoc quidem extremum: illa autem superiora caduca et incerta, posita non tam in consiliis nostris quam in fortunae temeritate. Qui autem in virtute summum bonum ponunt, praeclare illi quidem; sed haec ipsa virtus amicitiam et gignit et continet, nec sine virtute amicitia esse ullo pacto potest. 21. Iam virtutem ex consuetudine vitae sermonisque nostri interpretemur, nec eam, ut quidam docti, verborum magnificentia metiamur; virosque bonos eos qui habentur numeremus, Paulos, Catones, Gallos, Scipiones, Philos: his communis vita contenta est: eos autem omittamus qui omnino nusquam reperiuntur. Tales igitur inter viros amicitia tantas opportunitates habet quantas vix queo dicere. 22. Principio, qui potest esse vita vitalis, ut ait Ennius, quae non in amici mutua benevo-

lentia conquiescit? Quid dulcius quam habere quicum omnia audeas sic loqui ut tecum? Qui esset tantus fructus in prosperis rebus, nisi haberes qui illis aeque ac tu ipse gauderet? Adversas vero ferre difficile esset sine eo qui illas gravius etiam quam tu ferret. Denique ceterae res, quae expetuntur, opportunae sunt singulae rebus fere singulis; divitiae ut utare; opes ut colare; honores ut laudere; voluptates ut gaudeas; valetudo ut dolore careas et muneribus fungare corporis: amicitia res plurimas continet. Quoquo te verteris praesto est: nullo loco excluditur: nunquam intempestiva, nunquam molesta est: itaque non aqua, non igni, ut aiunt, locis pluribus utimur quam amicitia. Neque ego nunc de vulgari aut de mediocri, quae tamen ipsa et delectat et prodest, sed de vera et perfecta loquor qualis eorum qui pauci nominantur fuit. Nam et secundas res splendidiores facit amicitia, et adversas partiens communicansque leviores.

## CHAPTER VII.

III. *'Friendship is a bond of union in the family, the state, and the physical universe. Empedocles called it the conservative force in nature.'*

23. Cumque plurimas et maximas commoditates amicitia contineat, tum illa nimirum praestat omnibus quod bonam spem praelucet in posterum nec

debilitari animos aut cadere patitur. Verum enim amicum qui intuetur, tamquam exemplar aliquod intuetur sui. Quocirca et absentes adsunt et egentes abundant et imbecilli valent, et, quod difficilius dictu est, mortui vivunt; tantus eos honos, memoria, desiderium prosequitur amicorum. Ex quo illorum beata mors videtur, horum vita laudabilis. Quod si exemeris ex rerum natura benevolentiae coniunctionem, nec domus ulla nec urbs stare poterit; ne agri quidem cultus permanebit. Id si minus intellegitur, quanta vis amicitiae concordiaeque sit ex dissensionibus atque discordiis percipi potest. Quae enim domus tam stabilis, quae tam firma civitas est, quae non odiis atque discidiis funditus possit everti? ex quo quantum boni sit in amicitia iudicari potest. 24. Agrigentinum quidem doctum quendam virum carminibus Graecis vaticinatum ferunt, quae in rerum natura totoque mundo constarent quaeque moverentur, ea contrahere amicitiam, dissipare discordiam. Atque hoc quidem omnes mortales et intellegunt et re probant. Itaque, si quando aliquod officium exstitit amici in periculis aut adeundis aut communicandis, quis est qui id non maximis efferat laudibus? Qui clamores tota cavea nuper in hospitis et amici mei M. Pacuvii nova fabula; cum ignorante rege uter esset Orestes, Pylades Orestem se esse diceret, ut pro illo necaretur; Orestes autem, ita ut erat, Orestem se esse perseve-

raret. Stantes plaudebant in re ficta: quid arbitramur in vera facturos fuisse?, Facile indicabat ipsa natura vim suam, cum homines quod facere ipsi non possent, id recte fieri in altero iudicarent. Hactenus mihi videor de amicitia quid sentirem potuisse dicere: si quae praeterea sunt — credo autem esse multa — ab eis, si videbitur, qui ista disputant, quaeritote.

FANNIUS. '*Pray continue the dissertation, Laelius. No one can be a greater authority on the subject.*'

25. FANN. Nos autem a te potius: quamquam etiam ab istis saepe quaesivi et audivi non invitus equidem, sed aliud quoddam filum orationis tuae.

SCAEV. Tum magis id diceres, Fanni, si nuper in hortis Scipionis, cum est de re publica disputatum, adfuisses. Qualis tum patronus iustitiae fuit contra accuratam orationem Phili!

FANN. Facile id quidem fuit iustitiam iustissimo viro defendere.

SCAEV. Quid amicitiam? Nonne facile ei, qui ob eam summa fide constantia iustitiaque servatam maximam gloriam ceperit?

## CHAPTER VIII.

LAELIUS. *'Well then, first, what is the origin of friendship? Is it need of help or natural inclination? I believe it is the latter, though there is a certain sense of advantage likely to arise from it. Again, we love because we see good qualities, for nothing is more lovable than virtue. If hope of advantage were the only origin of friendship, the loss of that hope would dissolve it, which is not the case. Friendship has its origin in nature and is eternal.'*

26. LAEL. Vim hoc quidem est afferre. Quid enim refert qua me ratione cogatis? Cogitis certe: studiis enim generorum, praesertim in re bona, cum difficile est tum ne aequum quidem obsistere. Saepissime igitur mihi de amicitia cogitanti maxime illud considerandum videri solet, utrum propter imbecillitatem atque inopiam desiderata sit amicitia, ut dandis recipiendisque meritis, quod quisque minus per se ipse posset, id acciperet ab alio vicissimque redderet, an esset hoc quidem proprium amicitiae, sed antiquior et pulchrior et magis a natura ipsa profecta alia causa. Amor enim, ex quo amicitia nominata est, princeps est ad benevolentiam coniungendam. Nam utilitates quidem etiam ab eis percipiuntur saepe qui simulatione amicitiae coluntur et observantur temporis causa: in amicitia autem nihil fictum est, nihil simulatum; et quidquid est, id et verum est et volun-

tarium. 27. Quapropter a natura mihi videtur potius quam ab indigentia orta amicitia, applicatione magis animi cum quodam sensu amandi quam cogitatione quantum illa res utilitatis esset habitura. Quod quidem quale sit etiam in bestiis quibusdam animadverti potest, quae ex se natos ita amant ad quoddam tempus et ab eis ita amantur ut facile earum sensus appareat. Quod in homine multo est evidentius: primum ex ea caritate quae est inter natos et parentes, quae dirimi nisi detestabili scelere non potest: deinde, cum similis sensus exstitit amoris, si aliquem nacti sumus cuius cum moribus et natura congruamus, quod in eo quasi lumen aliquod probitatis et virtutis perspicere videamur. 28. Nihil est enim virtute amabilius; nihil quod magis alliciat ad diligendum: quippe cum propter virtutem et probitatem etiam eos quos nunquam vidimus quodam modo diligamus. Quis est qui C. Fabrici, M'. Curi non cum caritate aliqua et benevolentia memoriam usurpet, quos nunquam viderit? Quis autem est qui Tarquinium Superbum, qui Sp. Cassium, Sp. Maelium non oderit? Cum duobus ducibus de imperio in Italia est decertatum, Pyrrho et Hannibale: ab altero propter probitatem eius non nimis alienos animos habemus; alterum propter crudelitatem semper haec civitas oderit.

## CHAPTER IX.

*Nor are the baser passions its origin. But though not produced, it is fostered, by association and mutual benefits.*

29. Quod si tanta vis probitatis est ut eam vel in eis quos nunquam vidimus, vel, quod maius est, in hoste etiam diligamus, quid mirum est si animi hominum moveantur, cum eorum quibuscum usu coniuncti esse possunt virtutem et bonitatem perspicere videantur? Quamquam confirmatur amor et beneficio accepto et studio perspecto et consuetudine adiuncta; quibus rebus ad illum primum motum animi et amoris adhibitis admirabilis quaedam exardescit benevolentiae magnitudo: quam si qui putant ab imbecillitate proficisci, ut sit per quem assequatur quod quisque desideret, humilem sane relinquunt et minime generosum, ut ita dicam, ortum amicitiae quam ex inopia atque indigentia natam volunt. Quod si ita esset, ut quisque minimum in se esse arbitraretur, ita ad amicitiam esset aptissimus: quod longe secus est. 30. Ut enim quisque sibi plurimum confidit et ut quisque maxime virtute et sapientia sic munitus est ut nullo egeat suaque omnia in se ipso posita iudicet, ita in amicitiis expetendis colendisque maxime excellit. Quid enim? Africanus indigens mei? Minime hercle ac ne ego quidem illius; sed ego admiratione qu-

dam virtutis eius, ille vicissim opinione fortasse nonnulla quam de meis moribus habebat me dilexit; auxit benevolentiam consuetudo. Sed quamquam utilitates multae et magnae consecutae sunt, non sunt tamen ab earum spe causae diligendi profectae. 31. Ut enim benefici liberalesque sumus non ut exigamus gratiam, neque enim beneficium feneramur, sed natura propensi ad liberalitatem sumus; sic amicitiam non spe mercedis adducti, sed quod omnis eius fructus in ipso amore inest, expetendam putamus. 32. Ab his qui pecudum ritu ad voluptatem omnia referunt longe dissentiunt: nec mirum; nihil enim altum, nihil magnificum ac divinum suspicere possunt, qui suas omnes cogitationes abiecerunt in rem tam humilem tamque contemptam. Quamobrem hos quidem ab hoc sermone removeamus: ipsi autem intellegamus natura gigni sensum diligendi et benevolentiae caritatem facta significatione probitatis; quam qui appetiverunt applicant se et propius admovent, ut et usu eius quem diligere coeperunt fruantur et moribus, sintque pares in amore et aequales, propensioresque ad bene merendum quam ad reposcendum, atque haec inter eos sit honesta certatio. Sic et utilitates ex amicitia maximae capientur, et erit eius ortus a natura quam ab imbecillitate gravior et verior. Nam si utilitas amicitias conglutinaret, eadem commutata dissolveret. Sed quia natura mutari non

potest, idcirco verae amicitiae sempiternae sunt. Ortum quidem amicitiae videtis, nisi quid ad haec forte vultis.

FANN. Tu vero perge, Laeli. Pro hoc enim qui minor est natu meo iure respondeo.

33. SCAEV. Recte tu quidem. Quamobrem audiamus.

## CHAPTER X.

*What are the causes which break friendship?* (1) *Changes produced by time;* (2) *rivalry in money, office, love;* (3) *the looking for favors contrary to justice and morality.*

LAEL. Audite ergo, optimi viri, ea quae saepissime inter me et Scipionem de amicitia disserebantur: quamquam ille quidem nihil difficilius esse dicebat quam amicitiam usque ad extremum vitae diem permanere: nam vel ut non idem expediret incidere saepe, vel ut de re publica non idem sentiretur; mutari etiam mores hominum saepe dicebat, alias adversis rebus, alias aetate ingravescente. Atque earum rerum exemplum ex similitudine capiebat ineuntis aetatis, quod summi puerorum amores saepe una cum praetexta toga ponerentur: 34 sin autem ad adulescentiam perduxti essent, dirimi tamem interdum contentione vel uxoriae conditionis, vel commodi alicuius quod idem adipisci uterque non posset. Quod si qui longius in ami-

citia provecti essent, tamen saepe labefactari si in honoris contentionem incidissent: pestem enim nullam maiorem esse in amicitiis quam in plerisque pecuniae cupiditatem, in optimis quibusque honoris certamen et gloriae; ex quo inimicitias maximas saepe inter amicissimos exstitisse. 35. Magna etiam discidia et plerumque iusta nasci, cum aliquid ab amicis quod rectum non esset postularetur, ut aut libidinis ministri aut adiutores essent ad iniuriam. Quod qui recusarent, quamvis honeste id facerent, ius tamen amicitiae deserere arguerentur ab iis quibus obsequi nollent; illos autem, qui quidvis ab amico auderent postulare, postulatione ipsa profiteri omnia se amici causa esse facturos: eorum querella inveterata non modo familiaritates exstingui solere, sed odia etiam gigni sempiterna. Haec ita multa quasi fata impendere amicitiis ut omnia subterfugere non modo sapientiae sed etiam felicitatis diceret sibi videri.

## CHAPTER XI.

*What may be rightly asked of a friend and what not. Instance of both.*

36. Quamobrem id primum videamus, si placet, quatenus amor in amicitia progredi debeat. Numne, si Coriolanus habuit amicos, ferre contra patriam arma illi cum Coriolano debuerunt? Num Vecel-

linum amici regnum appetentem, num Maelium debuerunt iuvare? 37. Ti. quidem Gracchum rem publicam vexantem a Q. Tuberone aequalibusque amicis derelictum videbamus. At C. Blossius Cumanus hospes familiae vestrae, Scaevola, cum ad me qui aderam Laenati et Rupilio consulibus in consilio deprecatum venisset, hanc ut sibi ignoscerem causam afferebat, quod tanti Ti. Gracchum fecisset ut quidquid ille vellet sibi faciendum putaret. Tum ego, Etiamne si te in Capitolium faces ferre vellet? Nunquam, inquit, voluisset id quidem. Sed, si voluisset? Paruissem. Videtis quam nefaria vox. Et hercle ita fecit, vel plus etiam quam dixit; non enim paruit ille Ti. Gracchi temeritati sed praefuit, nec se comitem illius furoris sed ducem praebuit. Itaque hac amentia, quaestione nova perterritus, in Asiam profugit, ad hostes se contulit, poenas rei publicae graves iustasque persolvit. Nulla est igitur excusatio peccati si amici causa peccaveris; nam, cum conciliatrix amicitiae virtutis opinio fuerit, difficile est amicitiam manere si a virtute defeceris. 38. Quod si rectum statuerimus vel concedere amicis quidquid velint vel impetrare ab eis quidquid velimus, perfecta quidem sapientia si simus, nihil habeat res viti: sed loquimur de eis amicis qui ante oculos sunt, quos vidimus aut de quibus memoriam accepimus, quos novit vita communis.

Ex hoc numero nobis exempla sumenda sunt, et eorum quidem maxime qui ad sapientiam proxime accedunt. 39. Videmus Papum Aemilium C. Luscino familiarem fuisse; sic a patribus accepimus, bis una consules, collegas in censura: tum et cum eis et inter se coniunctissimos fuisse M'. Curium et Ti. Coruncanium memoriae proditum est. Igitur ne suspicari quidem possumus quemquam horum ab amico quidpiam contendisse quod contra fidem, contra iusiurandum, contra rem publicam esset. Nam hoc quidem in talibus viris quid attinet dicere, si contendisset impetraturum non fuisse, cum illi sanctissimi viri fuerint, aeque autem nefas sit tale aliquid et facere rogatum et rogare? At vero Ti. Gracchum sequebantur C. Carbo, C. Cato, et minime tunc quidem Gaius frater, nunc idem acerrimus.

## CHAPTER XII.

*First rule: Nothing base must be asked or granted. Warnings from history.*

40. Haec igitur lex in amicitia sanciatur ut neque rogemus res turpes nec faciamus rogati. Turpis enim excusatio est et minime accipienda cum in ceteris peccatis, tum si quis contra rem publicam se amici causa fecisse fateatur. Etenim eo loco, Fanni et Scaevola, locati sumus ut nos

longe prospicere oporteat futuros casus rei publicae. Deflexit iam aliquantulum de spatio curriculoque consuetudo maiorum. 41. Ti. Gracchus regnum occupare conatus est, vel regnavit is quidem paucos menses. Num quid simile populus Romanus audierat aut viderat? Hunc etiam post mortem secuti amici et propinqui quid in P. Scipione effecerint sine lacrimis non queo dicere. Nam Carbonem quoquo modo potuimus propter recentem poenam Ti. Gracchi sustinuimus. De C. Gracchi autem tribunatu quid exspectem non libet augurari. Serpit enim in dies res, quae proclivis ad perniciem cum semel coepit labitur. Videtis in tabella iam ante quanta sit facta labes, primo Gabinia lege, biennio autem post Cassia. Videre iam videor populum a senatu disiunctum, multitudinis arbitrio res maximas agi. Plures enim discent quemadmodum haec fiant quam quemadmodum his resistatur. 42. Quorsum haec? Quia sine sociis nemo quid quam tale conatur. Praecipiendum est igitur bonis ut, si in eiusmodi amicitias ignari casu aliquo inciderint, ne existiment ita se alligatos ut ab amicis in magna aliqua re publica peccantibus non discedant: improbis autem poena statuenda est; nec vero minor eis qui secuti erunt alterum, quam eis qui ipsi fuerint impietatis duces. Quis clarior in Graecia Themistocle? quis potentior? qui cum imperator bello Persico servitute Graeciam liber-

asset, propterque invidiam in exsilium expulsus esset, ingratae patriae iniuriam non tulit quam ferre debuit. Fecit idem quod xx annis ante apud nos fecerat Coriolanus. His adiutor contra patriam inventus est nemo: itaque mortem sibi uterque conscivit. 43. Quare talis improborum consensio non modo excusatione amicitiae tegenda non est, sed potius supplicio omni vindicanda, ut ne quis concessum putet amicum vel bellum patriae inferentem sequi. Quod quidem, ut res ire coepit, haud scio an aliquando futurum sit. Mihi autem non minori curae est qualis res publica post mortem meam futura sit quam qualis hodie sit.

## CHAPTER XIII.

*Granting this law a friend cannot be too zealous.*

*Three Greek paradoxes considered:*

(*a*) *Avoid friendship, it doubles anxieties.*

(*b*) *Hold loose to friendship, you can always tighten the bond.*

(*c*) *The only cause of friendship is personal advantage.*

44. Haec igitur prima lex amicitiae sanciatur ut ab amicis honesta petamus, amicorum causa honesta faciamus; ne exspectemus quidem dum rogemur; studium semper adsit, cunctatio absit: consilium verum dare audeamus libere; plurimum in amicitia amicorum bene suadentium valeat auctoritas, eaque

et adhibeatur ad monendum non modo aperte sed etiam acriter, si res postulabit, et adhibitae pareatur. 45. Nam quibusdam, quos audio sapientes habitos in Graecia, placuisse opinor mirabilia quaedam (sed nihil est quod illi non persequantur suis argutiis), partim fugiendas esse nimias amicitias ne necesse sit unum sollicitum esse pro pluribus; satis superque esse sibi suarum cuique rerum, alienis nimis implicari molestum esse: commodissimum esse quam laxissimas habenas habere amicitiae, quas vel adducas cum velis vel remittas; caput enim esse ad beate vivendum securitatem qua frui non possit animus, si tamquam parturiat unus pro pluribus. 46. Alios autem dicere aiunt multo etiam inhumanius, quem locum breviter paulo ante perstrinxi, praesidii adiumentique causa, non benevolentiae neque caritatis, amicitias esse expetendas; itaque ut quisque minimum firmitatis haberet minimumque virium, ita amicitias appetere maxime; ex eo fieri ut mulierculae magis amicitiarum praesidia quaerant quam viri, et inopes quam opulenti, et calamitosi quam ei qui putentur beati. 47. O praeclaram sapientiam! Solem enim e mundo tollere videntur qui amicitiam e vita tollunt, qua nihil a dis immortalibus melius habemus, nihil iucundius. Quae est enim ista securitas? Specie quidem blanda, sed reapse multis locis repudianda. Neque enim est consenta-

neum ullam honestam rem actionemve, ne sollicitus sis, aut non suscipere aut susceptam deponere. Quod si curam fugimus, virtus fugienda est, quae necesse est cum aliqua cura res sibi contrarias aspernetur atque oderit, ut bonitas malitiam, temperantia libidinem, ignaviam fortitudo. Itaque videas rebus iniustis iustos maxime dolere, imbellibus fortes, flagitiosis modestos. Ergo hoc proprium est animi bene constituti et laetari bonis rebus et dolere contrariis. 48. Quamobrem si cadit in sapientem animi dolor, qui profecto cadit, nisi ex eius animo exstirpatam humanitatem arbitramur, quae causa est cur amicitiam funditus tollamus e vita, ne aliquas propter eam suscipiamus molestias? Quid enim interest motu animi sublato, non dico inter pecudem et hominem, sed inter hominem et truncum aut saxum aut quidvis generis eiusdem? Neque enim sunt isti audiendi qui virtutem duram et quasi ferream esse quandam volunt, quae quidem est cum multis in rebus tum in amicitia tenera atque tractabilis, ut et bonis amici quasi diffundatur et incommodis contrahatur. Quamobrem angor iste qui pro amico saepe capiendus est non tantum valet ut tollat e vita amicitiam, non plus quam ut virtutes, quia nonnullas curas et molestias afferunt, repudientur.

## CHAPTER XIV.

*To return to the origin of friendship (discussed in Chs.* VIII. IX.). *It is caused by spontaneous inclination. Like goes to like. Utility does not generate friendship, though friendship produces utility.*

Cum autem contrahat amicitiam, ut supra dixi, si qua significatio virtutis eluceat ad quam se similis animus applicet et adiungat, id cum contigit, amor exoriatur necesse est. 49. Quid enim tam absurdum quam delectari multis inanibus rebus, ut honore, ut gloria, ut aedificio, ut vestitu cultuque corporis, animante virtute praedito eo qui vel amare, vel, ut ita dicam, redamare possit, non admodum delectari? Nihil est enim remuneratione benevolentiae, nihil vicissitudine studiorum officiorumque iucundius. 50. Quid? si illud etiam addimus, quod recte addi potest, nihil esse quod ad se rem ullam tam alliciat et tam trahat quam ad amicitiam similitudo, concedetur profecto verum esse ut bonos boni diligant adsciscantque sibi quasi propinquitate coniunctos atque natura. Nihil est enim appetentius similium sui, nihil rapacius, quam natura. Quamobrem hoc quidem, Fanni et Scaevola, constet, ut opinor, bonis inter bonos quasi necessariam benevolentiam, qui est amicitiae fons a natura constitutus. Sed eadem bonitas etiam ad multitudinem pertinet. Non enim est inhumana virtus neque immunis neque su-

perba, quae etiam populos universos tueri eisque optime consulere soleat; quod non faceret profecto, si a caritate vulgi abhorreret. 51. Atque etiam mihi quidem videntur qui utilitatis causa fingunt amicitias amabilissimum nodum amicitiae tollere. Non enim tam utilitas parta per amicum quam amici amor ipse delectat; tumque illud fit, quod ab amico est profectum, iucundum, si cum studio est profectum: tantumque abest ut amicitiae propter indigentiam colantur, ut ei qui opibus et copiis maximeque virtute praediti, in qua plurimum est praesidi, minime alterius indigeant, liberalissimi sint et beneficentissimi. Atque haud scio an ne opus sit quidem nihil unquam omnino deesse amicis. Ubi enim studia nostra viguissent, si nunquam consilio, nunquam opera nostra nec domi nec militiae Scipio eguisset? Non igitur utilitatem amicitia, sed utilitas amicitiam secuta est.

## CHAPTER XV.

*Who would wish neither to love nor be loved? If love could be bought, the rich, kings, and tyrants would possess it, just those who are never sure of having it.*

52. Non ergo erunt homines deliciis diffluentes audiendi, si quando de amicitia quam nec usu nec ratione habent cognitam disputabunt. Nam quis est, pro deorum fidem atque hominum, qui velit, ut

neque diligat quemquam nec ipse ab ullo diligatur, circumfluere omnibus copiis atque in omnium rerum abundantia vivere? Haec enim est tyrannorum vita, nimirum in qua nulla fides, nulla caritas, nulla stabilis benevolentiae potest esse fiducia; omnia semper suspecta atque sollicita, nullus locus amicitiae. 53. Quis enim aut eum diligat quem metuat, aut eum a quo se metui putet? Coluntur tamen simulatione dumtaxat ad tempus. Quod si forte, ut fit plerumque, ceciderint, tum intellegitur quam fuerint inopes amicorum. Quod Tarquinium dixisse ferunt exsulantem tum se intellexisse quos fidos amicos habuisset, quos infidos, cum iam neutris gratiam referre posset 54. Quamquam miror illa superbia et importunitate si quemquam amicum habere potuit. Atque ut huius quem dixi mores veros amicos parare non potuerunt, sic multorum opes praepotentium excludunt amicitias fideles. Non enim solum ipsa fortuna caeca est, sed eos etiam plerumque efficit caecos quos complexa est. Itaque efferuntur fere fastidio et contumacia, nec quicquam insipiente fortunato intolerabilius fieri potest. Atque hoc quidem videre licet, eos qui antea commodis fuerunt moribus, imperio, potestate, prosperis rebus immutari, sperni ab eis veteres amicitias, indulgeri novis. 55. Quid autem stultius quam, cum plurimum copiis, facultatibus, opibus possint, cetera parare quae parantur pecu-

nia, equos, famulos, vestem egregiam, vasa pretiosa; amicos non parare, optimam et pulcherrimam vitae, ut ita dicam, supellectilem? Etenim cetera cum parant, cui parent nesciunt, nec cuius causa laborent[1]; eius enim est istorum quidque qui vicit viribus: amicitiarum sua cuique permanet stabilis et certa possessio, ut etiam si illa maneant, quae sunt quasi dona fortunae, tamen vita inculta et deserta ab amicis non possit esse iucunda. Sed haec hactenus.

## CHAPTER XVI.

*Practical Considerations* [to Ch. XXI.]:

I. *What are the limits to be set to friendship? Three rules have been proposed, (a) to love them as ourselves and no more; (b) to love them just as much as they love us; (c) to be estimated by our friends as we estimate ourselves.*

*The first ignores the fact that we do for our friend what we would not do for ourselves. The second is too cold and calculating. The third ignores the duty of a friend to cheer and inspire.*

56. Constituendi autem sunt qui sint in amicitia fines et quasi termini diligendi; de quibus tres video sententias ferri quarum nullam probo: unam ut eodem modo erga amicos affecti simus quo erga nosmet ipsos; alteram ut nostra in amicos benevo-

[1] MSS. *laborant.*

lentia illorum erga nos benevolentiae pariter aequaliterque respondeat; tertiam ut quanti quisque se ipse facit, tanti fiat ab amicis. 57. Harum trium sententiarum nulli prorsus assentior. Nec enim illa prima vera est ut quemadmodum in se quisque, sic in amicum sit animatus. Quam multa enim quae nostra causa nunquam faceremus, facimus causa amicorum; precari ab indigno, supplicare; tum acerbius in aliquem invehi, insectarique vehementius; quae in nostris rebus non satis honeste, in amicorum fiunt honestissime: multaeque res sunt in quibus de suis commodis viri boni multa detrahunt detrahique patiuntur, ut eis amici potius quam ipsi fruantur. 58. Altera sententia est quae definit amicitiam paribus officiis ac voluntatibus. Hoc quidem est nimis exigue et exiliter ad calculos vocare amicitiam, ut par sit ratio acceptorum et datorum. Divitior mihi et affluentior videtur esse vera amicitia, nec observare restricte ne plus reddat quam acceperit. Neque enim verendum est ne quid excidat, aut ne quid in terram defluat, aut ne plus aequo quid in amicitiam congeratur. 59. Tertius vero ille finis deterrimus, ut quanti quisque se ipse faciat, tanti fiat ab amicis. Saepe enim in quibusdam aut animus abiectior est aut spes amplificandae fortunae fractior. Non est igitur amici talem esse in eum qualis ille in se est, sed potius eniti et efficere ut amici iacentem animum excitet

inducatque spem cogitationemque meliorem. Alius igitur finis verae amicitiae constituendus est, si prius quid maxime reprehendere Scipio solitus sit dixero. Negabat ullam vocem inimiciorem amicitiae potuisse reperiri quam eius qui dixisset, ita amare oportere ut si aliquando esset osurus; nec vero se adduci posse ut hoc, quemadmodum putaretur, a Biante esse dictum crederet, qui sapiens habitus esset unus e septem; impuri cuiusdam aut ambitiosi aut omnia ad suam potentiam revocantis esse sententiam. Quonam enim modo quisquam amicus esse poterit ei cui se putabit inimicum esse posse? Quin etiam necesse erit cupere et optare ut quam saepissime peccet amicus, quo plures det sibi tamquam ansas ad reprehendendum; rursum autem recte factis commodisque amicorum necesse erit angi, dolere, invidere. 60. Quare hoc quidem praeceptum cuiuscumque est ad tollendam amicitiam valet. Illud potius praecipiendum fuit, ut eam diligentiam adhiberemus in amicitiis comparandis ut ne quando amare inciperemus eum quem aliquando odisse possemus. Quin etiam si minus felices in deligendo fuissemus, ferendum id Scipio potius quam inimicitiarum tempus cogitandum putabat.

## CHAPTER XVII.

*What are the limits then?*

*(a) We must support a friend in his extremity at the cost even of a slight deviation from strict right, only being careful that this goes not too far.*

*(b) Friends being the most important of possessions, we should examine and test them more carefully than other property, especially their behavior in adversity.*

61. His igitur finibus utendum arbitror, ut, cum emendati mores amicorum sint, tum sit inter eos omnium rerum, consiliorum, voluntatum sine ulla exceptione communitas, ut etiam, si qua fortuna acciderit ut minus iustae amicorum voluntates adiuvandae sint in quibus eorum aut caput agatur aut fama, declinandum de via sit, modo ne summa turpitudo sequatur: est enim quatenus amicitiae dari venia possit. Nec vero neglegenda est fama, nec mediocre telum ad res gerendas existimare oportet benevolentiam civium, quam blanditiis et assentando colligere turpe est; virtus quam sequitur caritas minime repudianda est. 62. Sed — saepe enim redeo ad Scipionem cuius omnis sermo erat de amicitia, — querebatur quod omnibus in rebus homines diligentiores essent; capras et oves quot quisque haberet dicere posse, amicos quot haberet non posse dicere; et in illis quidem parandis adhibere curam, in amicis deligendis neglegentes esse

nec habere quasi signa quaedam et notas quibus eos qui ad amicitiam essent idonei iudicarent. Sunt igitur firmi et stabiles et constantes eligendi, cuius generis est magna penuria; et iudicare difficile est sane nisi expertum, experiendum est autem in ipsa amicitia: ita praecurrit amicitia iudicium tollitque experiendi potestatem. 63. Est igitur prudentis sustinere ut cursum, sic impetum benevolentiae, quo utamur, quasi equis temptatis, sic amicitia, aliqua parte periclitatis moribus amicorum. Quidam saepe in parva pecunia perspiciuntur quam sint leves: quidam, autem, quos parva movere non potuit, cognoscuntur in magna. Sin vero erunt aliqui reperti qui pecuniam praeferre amicitiae sordidum existiment, ubi eos inveniemus qui honores, magistratus, imperia, potestates, opes amicitiae non anteponant, ut, cum ex altera parte proposita haec sint, ex altera ius amicitiae, non multo illa malint? Imbecilla enim est natura ad contemnendam potentiam; quam etiam si neglecta amicitia consecuti sunt obscuratum iri arbitrantur, quia non sine magna causa sit neglecta amicitia. 64. Itaque verae amicitiae difficillime reperiuntur in eis qui in honoribus reque publica versantur. Ubi enim istum invenias qui honorem amici anteponat suo? Quid? haec ut omittam, quam graves, quam difficiles plerisque videntur calamitatum societates, ad quas non est facile inventu qui descendant. Quamquam Ennius recte:

Amícus certus ín re incerta cérnitur;

tamen haec duo levitatis et infirmitatis plerosque convincunt, aut si[1] in bonis rebus contemnunt, aut in malis deserunt.

Qui igitur utraque in re gravem, constantem, stabilem se in amicitia praestiterit, hunc ex maxime raro genere hominum iudicare debemus et paene divino.

## CHAPTER XVIII.

II. *What are the qualities requisite for friendship?*
(1) *Fidelity*, (2) *single-mindedness*, (3) *sympathy in taste and feeling*, (4) *slowness to suspect or believe ill*, (5) *agreeableness.*

65. Firmamentum autem stabilitatis constantiaeque est eius quam[2] in amicitia quaerimus fides. Nihil est enim stabile quod infidum est. Simplicem praeterea et communem et consentientem, id est, qui rebus isdem moveatur, elegi par est; quae omnia pertinent ad fidelitatem. Neque enim fidum potest esse multiplex ingenium et tortuosum; neque vero, qui non isdem rebus movetur naturaque consentit, aut fidus aut stabilis potest esse. Addendum eodem est ut ne criminibus aut inferendis delectetur aut credat oblatis, quae pertinent omnia ad eam quam

[1] ? si aut. [2] J. S. R. *quem.*

iamdudum tracto constantiam. Ita fit verum illud, quod initio dixi, amicitiam nisi inter bonos esse non posse. Est enim boni viri, quem eundem sapientem licet dicere, haec duo tenere in amicitia: primum, ne quid fictum sit neve simulatum; aperte enim vel odisse magis ingenui est quam fronte occultare sententiam: deinde, non solum ab aliquo allatas criminationes repellere, sed ne ipsum quidem esse suspiciosum semper aliquid existimantem ab amico esse violatum. 66. Accedat huc suavitas quaedam oportet sermonum atque morum, haudquaquam mediocre condimentum amicitiae. Tristitia autem et in omni re severitas habet illa quidem gravitatem, sed amicitia remissior esse debet et liberior et dulcior et ad omnem comitatem facilitatemque proclivior.

## CHAPTER XIX.

[*By the way; is novelty a requisite in friendship? No,* — '*an old horse and an old friend.*']

67. Exsistit autem hoc loco quaedam quaestio subdifficilis: num quando amici novi, digni amicitia, veteribus sint anteponendi, ut equis vetulis teneros anteponere solemus: indigna homine dubitatio. Non enim debent esse amicitiarum sicut aliarum rerum satietates: veterrima quaeque, ut ea vina

quae vetustatem ferunt, esse debent suavissima, verumque illud est quod dicitur, multos modios salis simul edendos esse ut amicitiae munus expletum sit. 68. Novitates autem, si spem afferunt ut tamquam in herbis non fallacibus fructus appareat, non sunt illae quidem repudiandae, vetustas tamen suo loco conservanda: maxima est enim vis vetustatis et consuetudinis. Quin in ipso equo cuius modo feci mentionem, si nulla res impediat, nemo est quin eo quo consuevit libentius utatur quam intractato et novo: nec vero in hoc quod est animal, sed in iis etiam quae sunt inanima consuetudo valet, cum locis ipsis delectemur, montuosis etiam et silvestribus, in quibus diutius commorati sumus. 69. Sed maximum est in amicitia parem esse inferiori; saepe enim excellentiae quaedam sunt, qualis erat Scipionis in nostro, ut ita dicam, grege. Nunquam se ille Philo, nunquam Rupilio, nunquam Mummio anteposuit, nunquam inferioris ordinis amicis: Q. vero Maximum fratrem, egregium virum, omnino, sibi nequaquam parem, quod is anteibat aetate tamquam superiorem colebat, suosque omnes per se posse esse ampliores volebat. 70. Quod faciendum imitandumque est omnibus, ut, si quam praestantiam virtutis, ingeni, fortunae consecuti sint, impertiant ea suis communicentque cum proximis; ut, si parentibus nati sint humilibus, si propinquos habeant imbecilliores vel animo vel

fortuna, eorum augeant opes eisque honori sint et dignitati: ut in fabulis, qui aliquamdiu propter ignorationem stirpis et generis in famulatu fuerint, cum cogniti sunt et aut deorum aut regum filii inventi, retinent tamen caritatem in pastores quos patres multos annos esse duxerint. Quod est multo profecto magis in veris patribus certisque faciendum. Fructus enim ingeni et virtutis omnisque praestantiae tum maximus capitur cum in proximum quemque confertur.

## CHAPTER XX.

(*Continuing from Ch.* XVIII. *Qualities requisite in friendship.*)

(6) *Condescension, putting oneself on an equality with a friend,* (7) *liberality in sharing all superiorities of wealth, courage, etc.,* (8) *magnanimity on the part of the inferior in recognizing superiority.*

*These friendships must be made in manhood, not early youth. Two cautions must be observed,* (1) *not to let your affection injure your friend,* (2) *never to ask your friend for what you would not grant yourself.*

71. Ut igitur ei, qui sunt in amicitiae coniunctionisque necessitudine superiores, exaequare se cum inferioribus debent, sic inferiores non dolere se a suis aut ingenio aut fortuna aut dignitate superari. Quorum plerique aut queruntur semper aliquid aut

etiam exprobrant; eoque magis, si habere se putant quod officiose et amice et cum labore aliquo suo factum queant dicere: odiosum sane genus hominum officia exprobrantium, quae meminisse debet is, in quem collata sunt, non commemorare qui contulit. 72. Quamobrem ut ei qui superiores sunt submittere se debent in amicitia, sic quodam modo inferiores extollere. Sunt enim quidam qui molestas amicitias faciunt, cum ipsi se contemni putant; quod non fere contingit nisi eis qui etiam contemnendos se arbitrantur, qui hac opinione non modo verbis sed etiam opere levandi sunt. 73. Tantum autem cuique tribuendum, primum, quantum ipse efficere possis; deinde etiam, quantum ille quem diligas atque adiuves sustinere. Non enim neque tu possis, quamvis excellas, omnes tuos ad honores amplissimos perducere; ut Scipio P. Rupilium potuit consulem efficere, fratrem eius Lucium non potuit. Quod si etiam possis quidvis deferre ad alterum, videndum est tamen quid ille possit sustinere. 74. Omnino amicitiae corroboratis iam confirmatisque et ingeniis et aetatibus iudicandae sunt, nec si qui ineunte aetate venandi aut pilae studiosi fuerunt, eos habere necessarios quos tum eodem studio praeditos dilexerunt; isto enim modo nutrices et paedagogi iure vetustatis plurimum benevolentiae postulabunt: qui neglegendi quidem non sunt, sed alio quodam modo [aestimandi]: aliter

amicitiae stabiles permanere non possunt. Dispares enim mores disparia studia sequuntur, quorum dissimilitudo dissociat amicitias; nec ob aliam causam ullam boni improbis, improbi bonis amici esse non possunt, nisi quod tanta est inter eos quanta maxima potest esse morum studiorumque distantia. 75. Recte etiam praecipi potest in amicitiis ne intemperata quaedam benevolentia, quod persaepe fit, impediat magnas utilitates amicorum. Nec enim, ut ad fabulas redeam, Troiam Neoptolemus capere potuisset, si Lycomedem apud quem erat educatus, multis cum lacrimis iter suum impedientem, audire voluisset; et saepe incidunt magnae res ut discedendum sit ab amicis: quas qui impedire vult, quod desiderium non facile ferat, is et infirmus est mollisque natura et ob eam ipsam causam in amicitia parum iustus. 76. Atque in omni re considerandum est et quid postules ab amico et quid patiare a te impetrari.

## CHAPTER XXI.

III. *How are friendships broken?* 1, *By faults on one si*
2, *by change of character in course of time. In the f*
*case it should be broken gradually if possible, suddenly*
*bad cases only. In the second, alienation should*
*become active enmity.*
*The best safeguard is care in the original choice.*

Est etiam quasi quaedam calamitas in amicit
dimittendis nonnunquam necessaria; iam enim
sapientium familiaritatibus ad vulgares amiciti
oratio nostra delabitur. Erumpunt saepe vi
amicorum tum in ipsos amicos tum in alien
quorum tamen ad amicos redundet infamia. Ta
igitur amicitiae sunt remissione usus eluendae,
ut Catonem dicere audivi, dissuendae magis qua
discindendae; nisi quaedam admodum intolerabi
iniuria exarserit, ut neque rectum neque honestu
sit nec fieri possit ut non statim alienatio disiu
tioque facienda sit. 77. Sin autem aut morum a
studiorum commutatio quaedam, ut fieri solet, fa
erit, aut in rei publicae partibus dissensio interc
serit, loquor enim iam, ut paullo ante dixi, non
sapientium sed de communibus amicitiis, cavendu
erit ne non solum amicitiae depositae sed etia
inimicitiae susceptae videantur. Nihil enim t
pius quam cum eo bellum gerere quicum familia
ter vixeris. Ab amicitia Q. Pompei meo nomine

removerat, ut scitis, Scipio; propter dissensionem autem, quae erat in re publica, alienatus est a collega nostro Metello. Utrumque egit graviter ac moderate et offensione animi non acerba. 78. Quamobrem primum danda opera est ne qua amicorum discidia fiant; sin tale aliquid evenerit, ut extinctae potius amicitiae quam oppressae esse videantur. Cavendum vero ne etiam in graves inimicitias convertant se amicitiae, ex quibus iurgia, maledicta, contumeliae gignuntur: quae tamen si tolerabiles erunt, ferendae sunt, et hic honos veteri amicitiae tribuendus, ut is in culpa sit qui faciat, non is qui patiatur iniuriam. Omnino omnium horum vitiorum atque incommodorum una cautio est atque una provisio, ut ne nimis cito diligere incipiant neve non dignos. 79. Digni autem sunt amicitia quibus in ipsis inest causa cur diligantur. Rarum genus, et quidem omnia praeclara rara, nec quidquam difficilius quam reperire quod sit omni ex parte in suo genere perfectum. Sed plerique neque in rebus humanis quidquam bonum norunt nisi quod fructuosum sit, et amicos tamquam pecudes eos potissimum diligunt ex quibus sperant se maximum fructum esse capturos. 80. Ita pulcherrima illa et maxime naturali carent amicitia per se et propter se expetenda, nec ipsi sibi exemplo sunt haec vis amicitiae qualis et quanta sit. Ipse enim se quisque diligit, non ut aliquam a se ipse mercedem

exigat caritatis suae, sed quod per se quisque si
carus est; quod nisi idem in amicitiam transfer
tur, verus amicus nunquam reperietur; est enim
qui est tamquam alter idem. 81. Quod si h
apparet in bestiis, volucribus, nantibus, agrestibu
cicuribus, feris, primum ut se ipsae diligant,
enim pariter cum omni animante nascitur, deinc
ut requirant atque appetant ad quas se applicer
eiusdem generis animantes, idque faciunt cum d
siderio et cum quadam similitudine amoris humar
quanto id magis in homine fit natura, qui et
ipse diligit et alterum anquirit, cuius animum i
cum suo misceat, ut efficiat paene unum ex duobus

## CHAPTER XXII.

*Some general remarks:*
*We must not expect in friends virtues we do not possess ou selves.*
*We must preserve self-restraint.*
*Affection should follow judgment, not vice versa.*

82. Sed plerique perverse, ne dicam impudente
habere talem amicum volunt quales ipsi esse no
possunt; quaeque ipsi non tribuunt amicis, haec a
eis desiderant. Par est autem primum ipsum es
virum bonum, tum alterum similem sui quaeren
In talibus ea quam iamdudum tractamus stabilit
amicitiae confirmari potest, cum homines benev

lentia coniuncti primum cupiditatibus eis, quibus ceteri serviunt, imperabunt, deinde aequitate iustitiaque gaudebunt, omniaque alter pro altero suscipiet, neque quicquam unquam nisi honestum et rectum alter ab altero postulabit, neque solum colent inter se ac diligent sed etiam verebuntur. Nam maximum ornamentum amicitiae tollit qui ex ea tollit verecundiam. 83. Itaque in eis perniciosus est error qui existimant libidinum peccatorumque omnium patere in amicitia licentiam. Virtutum amicitia adiutrix a natura data est, non vitiorum comes, ut, quoniam solitaria non posset virtus ad ea quae summa sunt pervenire, coniunctā et consociata cum altera perveniret; quae si quos inter societas aut est aut fuit aut futura est, eorum est habendus ad summum naturae bonum optimus beatissimusque comitatus. 84. Haec est, inquam, societas in qua omnia insunt quae putant homines expetenda, honestas, gloria, tranquillitas animi atque iucunditas, ut et, cum haec adsint, beata vita sit, et sine his esse non possit. Quod cum optimum maximumque sit, si id volumus adipisci, virtuti opera danda est, sine qua nec amicitiam neque ullam rem expetendam consequi possumus: ea vero neglecta, qui se amicos habere arbitrantur, tum se denique errasse sentiunt cum eos gravis aliquis casus experiri cogit. 85. Quocirca, dicendum est enim saepius, cum iudicaris, diligere oportet; non, cum dilexeris, iudicare.

Sed cum multis in rebus neglegentia plectimur, tum maxime in amicis et deligendis et colendis; praeposteris enim utimur consiliis et acta agimus, quod vetamur vetere proverbio. Nam implicati ultro et citro vel usu diuturno vel etiam officiis repente in medio cursu amicitias exorta aliqua offensione disrumpimus.

## CHAPTER XXIII.

*In nothing is carelessness so blameworthy. For nothing is so important. All value friendship. Heaven itself would be dull without a friend.*

86 Quo etiam magis vituperanda est rei maximae necessariae tanta incuria. Una est enim amicitia in rebus humanis de cuius utilitate omnes uno ore consentiunt: quamquam a multis virtus ipsa contemnitur et venditatio quaedam atque ostentatio esse dicitur. Multi divitias despiciunt, quos parvo contentos tenuis victus cultusque delectat; honores vero, quorum cupiditate quidam inflammantur, quam multi ita contemnunt ut nihil inanius, nihil esse levius existiment: itemque cetera, quae quibusdam admirabilia videntur, permulti sunt qui pro nihilo putent. De amicitia omnes ad unum idem sentiunt, et ei qui ad rem publicam se contulerunt, et ei qui rerum cognitione doctrinaque delectantur, et ei qui

uum negotium gerunt otiosi, postremo ei qui se otos tradiderunt voluptatibus, sine amicitia vitam sse nullam, si modo velint aliqua ex parte liberaliter vivere. 87. Serpit enim nescio quo modo per mnium vitas amicitia, nec ullam aetatis degendae ationem patitur esse expertem sui. Quin etiam i quis asperitate ea est et immanitate naturae ongressus ut hominum fugiat atque oderit, qualem uisse Athenis Timonem nescio quem accepimus, amen is pati non possit, ut non anquirat aliquem pud quem evomat virus acerbitatis suae. Atque oc maxime iudicaretur, si quid tale posset coningere ut aliquis nos deus ex hac hominum frequentia tolleret et in solitudine uspiam collocaret, tque ibi suppeditans omnium rerum quas natura esiderat abundantiam et copiam hominis omnino dspiciendi potestatem eriperet. Quis tam esset erreus qui eam vitam ferre posset, cuique non auerret fructum voluptatum omnium solitudo? 88. erum ergo illud est quod a Tarentino Archyta, ut pinor, dici solitum, nostros senes commemorare udivi ab aliis senibus auditum: "si quis in caelum ascendisset naturamque mundi et pulchritudinem siderum perspexisset, insuavem illam admirationem ei fore, quae iucundissima fuisset si aliquem cui narraret habuisset." Sic natura solirium nihil amat, semperque ad aliquod tamquam dminiculum annititur, quod in amicissimo quoque ulcissimum est.

## CHAPTER XXIV.

*Candid speaking, so long as it is without bitterness, is th duty and privilege of friends. Flattery, which is want sincerity, is the surest destruction of friendship.*

Sed cum tot signis eadem natura declaret qui velit, anquirat, desideret, tamen obsurdescimu nescio quo modo, nec ea quae ab ea monemur aud mus. Est enim varius et multiplex usus amicitia multaeque causae suspicionum offensionumque dan tur, quas tum evitare tum elevare tum ferre sap entis est. Una illa subeunda est offensio, ut utilitas in amicitia et fides retineatur; nam monendi amici saepe sunt et obiurgandi; et hae accipienda amice cum benevole fiunt. 89. Se nescio quo modo verum est quod in Andria familiar meus dicit:

Obséquium amicos, véritas odiúm parit.

Molesta veritas, si quidem ex ea nascitur odium quod est venenum amicitiae; sed obsequium mult molestius, quod peccatis indulgens praecipite amicum ferri sinit; maxima autem culpa in eo q et veritatem aspernatur et in fraudem obsequ impellitur. Omni igitur hac in re habenda rat et diligentia est, primum, ut monitio acerbitat deinde ut obiurgatio contumelia careat; in obs quio autem, quoniam Terentiano verbo lubent

utimur, comitas adsit, assentatio vitiorum adiutrix procul amoveatur, quae non modo amico sed ne libero quidem digna est: aliter enim cum tyranno, aliter cum amico vivitur. 90. Cuius autem aures clausae veritati sunt ut ab amico verum audire nequeat, huius salus desperanda est. Scitum est enim illud Catonis, ut multa: "melius de quibusdam "acerbos inimicos mereri quam eos amicos qui "dulces videantur; illos verum saepe dicere, hos "nunquam." Atque illud absurdum est, quod ei qui monentur eam molestiam quam debent capere non capiunt, eam capiunt qua debent vacare. Peccasse enim se non anguntur; obiurgari moleste ferunt; quod contra oportebat delicto dolere, correctione gaudere.

## CHAPTER XXV.

*The mischief of flattery, and its failures.*

91. Ut igitur et monere et moneri proprium est verae amicitiae, et alterum libere facere non aspere, alterum patienter accipere non repugnanter, sic habendum est nullam in amicitiis pestem esse maiorem quam adulationem, blanditiam, assentationem: quamvis enim multis nominibus est hoc vitium notandum levium hominum atque fallaciumad voluptatem loquentium omnia, nihil ad veritatem.

92. Cum autem omnium rerum simulatio vitiosa est, tollit enim iudicium veri idque adulterat, tum amicitiae repugnat maxime; delet enim veritatem sine qua nomen amicitiae valere non potest. Nam cum amicitiae vis sit in eo ut unus quasi animus fiat ex pluribus, qui id fieri poterit, si ne in uno quidem quoque unus animus erit idemque semper sed varius, commutabilis, multiplex? 93. Quid enim potest esse tam flexibile, tam devium, quam animus eius qui ad alterius non modo sensum ac voluntatem sed etiam vultum atque nutum convertitur?

Négat quis; nego: ait; áio: postremo ímperavi egomét mihi
Ómnia assentári:

ut ait idem Terentius, sed ille in Gnathonis persona; quod amici genus adhibere omnino levitatis est. 94. Multi autem Gnathonum similes cum sint loco, fortuna, fama superiores, horum est assentatio molesta, cum ad vanitatem accessit auctoritas. 95. Secerni autem blandus amicus a vero et internosci tam potest adhibita diligentia quam omnia fucata et simulata a sinceris atque veris. Contio, quae ex imperitissimis constat, tamen iudicare solet quid intersit inter popularem, id est, assentatorem et levem civem, et inter constantem et severum et gravem. 96. Quibus blanditiis C. Papirius nuper influebat in aures contionis, cum ferret legem de tribunis

plebis reficiendis! Dissuasimus nos; sed nihil de me: de Scipione dicam libentius. Quanta illi, di immortales, fuit gravitas, quanta in oratione maiestas! ut facile ducem populi Romani non comitem diceres. Sed adfuistis, et est in manibus oratio. Itaque lex popularis suffragiis populi repudiata est. Atque, ut ad me redeam, meministis, Q. Maximo fratre Scipionis et L. Mancino consulibus quam popularis lex de sacerdotiis C. Licinii Crassi videbatur. Cooptatio enim collegiorum ad populi beneficium transferebatur, atque is primus instituit in forum versus agere cum populo; tamen illius vendibilem orationem religio deorum immortalium nobis defendentibus facile vincebat. Atque id actum est praetore me quinquennio ante quam consul sum factus. Ita re magis quam summa auctoritate causa illa defensa est.

## CHAPTER XXVI.

*Those who relish flattery must first have deceived themselves.*

97. Quod si in scena, id est, in contione, in qua rebus fictis et adumbratis loci plurimum est, tamen verum valet, si modo id patefactum et illustratum est, quid in amicitia fieri oportet quae tota veritate perpenditur? in qua nisi, ut dicitur, apertum pectus videas tuumque ostendas, nihil fidum, nihil exploratum habeas; ne amare quidem aut amari, cum id

quam vere fiat ignores. Quamquam ista assentatio, quamvis perniciosa sit, nocere tamen nemini potest nisi ei qui eam recipit atque ea delectatur. Ita fit ut is assentatoribus patefaciat aures suas maxime, qui ipse sibi assentetur et se maxime ipse delectet. 98. Omnino est amans sui virtus; optime enim se ipsa novit quamque amabilis sit intellegit; ego autem non de virtute nunc loquor, sed de virtutis opinione. Virtute enim ipsa non tam multi praediti esse quam videri volunt. Hos delectat assentatio; his fictus ad ipsorum voluntatem sermo cum adhibetur, orationem illam vanam testimonium esse laudum suarum putant. Nulla est igitur haec amicitia, cum alter verum audire non vult, alter ad mentiendum paratus est. Nec parasitorum in comoediis assentatio faceta nobis videretur, nisi essent milites gloriosi.

Magnás vero agere grátias Thaís mihi?

Satis erat respondere, magnas; ingentes, inquit. Semper auget assentator id quod is cuius ad voluntatem dicitur vult esse magnum. 99. Quamobrem, quamquam blanda ista vanitas apud eos valet qui ipsi illam allectant et invitant, tamen etiam graviores constantioresque admonendi sunt ut animum advertant ne callida assentatione capiantur. Aperte enim adulantem nemo non videt, nisi qui admodum est excors: callidus ille et occultus ne se insinuet

studiose cavendum est. Nec enim facillime agnoscitur, quippe qui etiam adversando saepe assentetur, et litigare se simulans blandiatur, atque ad extremum det manus vincique se patiatur, ut is qui illusus sit plus vidisse videatur. Quid autem turpius quam illudi? Quod ne accidat cavendum est, ut in Epiclero:

> Ut me hódie ante omnes cómicos stultós senes
> Versáris atque emúnxeris lautissime.

100. Haec enim etiam in fabulis stultissima persona est improvidorum et credulorum senum. Sed nescio quo pacto ab amicitiis perfectorum hominum, id est, sapientium, de hac dico sapientia quae videtur in hominem cadere posse, ad leves amicitias defluxit oratio. Quamobrem ad illa prima redeamus eaque ipsa concludamus aliquando.

## CHAPTER XXVII.

*Recapitulation and Summary:*

1. *Virtue makes and preserves friendship.*
2. *Spontaneity of feeling is a necessary condition.*
3. *Equality of age is desirable.*

*In any case Friendship should be sought as heaven's choicest blessing.*

Virtus, virtus, inquam, C. Fanni et tu Q. Muci, et conciliat amicitias et conservat. In ea est enim convenientia rerum, in ea stabilitas, in ea constantia,

quae cum se extulit et ostendit suum lumen et idem adspexit agnovitque in alio, ad id se admovet vicissimque accipit illud quod in altero est, ex quo exardescit sive amor sive amicitia. Utrumque enim dictum est ab amando; amare autem nihil aliud est nisi eum ipsum diligere quem ames, nulla indigentia, nulla utilitate quaesita, quae tamen ipsa efflorescit ex amicitia, etiam si tu eam minus secutus sis. 101. Hac nos adulescentes benevolentia senes illos, L. Paulum, M. Catonem, C. Gallum, P. Nasicam, Ti. Gracchum, Scipionis nostri socerum, dileximus. Haec etiam magis elucet inter aequales ut inter me et Scipionem, L. Furium, P. Rupilium, Sp. Mummium. Vicissim autem senes in adolescentium caritate acquiescimus, ut in vestra, ut in Q. Tuberonis: equidem etiam admodum adulescentis P. Rutilii, A. Verginii familiaritate delector. Quoniamque ita ratio comparata est vitae naturaeque nostrae ut alia aetas oriatur, maxime quidem optandum est ut cum aequalibus possis, quibuscum tamquam e carceribus emissus sis, cum isdem ad calcem, ut dicitur, pervenire. 102. Sed quoniam res humanae fragiles caducaeque sunt, semper aliqui anquirendi sunt quos diligamus et a quibus diligamur: caritate enim benevolentiaque sublata omnis est e vita sublata iucunditas. Mihi quidem Scipio, quamquam est subito ereptus, vivit tamen semperque vivet; virtutem enim amavi illius viri quae exstincta non est. Nec mihi soli versa-

tur ante oculos, qui illam semper in manibus habui, sed etiam posteris erit clara et insignis. Nemo unquam animo aut spe maiora suscipiet qui sibi non illius memoriam atque imaginem proponendam putet.' 103. Equidem ex omnibus rebus quas mihi aut fortuna aut natura tribuit, nihil habeo quod cum amicitia Scipionis possim comparare. In hac mihi de re publica consensus, in hac rerum privatarum consilium, in eadem requies plena oblectationis fuit. Nunquam illum ne minima quidem re offendi quod quidem senserim; nihil audivi ex eo ipse quod nollem. Una domus erat, idem victus isque communis; neque militia solum sed etiam peregrinationes rusticationesque communes. 104. Nam quid ego de studiis dicam cognoscendi semper aliquid atque discendi, in quibus remoti ab oculis populi omne otiosum tempus contrivimus? Quarum rerum recordatio et memoria si una cum illo occidisset, desiderium coniunctissimi atque amantissimi viri ferre nullo modo possem. Sed nec illa exstincta sunt alunturque potius et augentur cogitatione et memoria mea; et si illis plane orbatus essem, magnum tamen affert mihi aetas ipsa solatium, diutius enim iam in hoc desiderio esse non possum; omnia autem brevia tolerabilia esse debent etiam si magna sunt. Haec habui de amicitia quae dicerem. Vos autem hortor ut ita virtutem locetis, sine qua amicitia esse non potest, ut ea excepta nihil amicitia praestabilius putetis.

# NOTES.

# NOTES.

## CHAPTER I.

### DEDICATION TO ATTICUS.

1. **Q. Mucius.** See Biographical Index. — **augur** is very often used to indicate any sort of prophet. *Auspex* denoted a person who observed and interpreted omens. *Auspicium* is the foretelling the future from the inspection of birds; *Augurium*, from any omens or prodigies. The College of Augurs had the entire control of all divination, so far as it concerned the public service. — **C. Laelio.** See Index. — **memoriter**, *with retentive memory*, like μνημονικῶς. — **iucunde**, *in an agreeable manner.* — **nec dubitare**, sc. *solebat*. When *dubitare* means *to hesitate*, and the statement is *negative*, the infinitive construction generally follows it, as here, although the subjunctive with *quin* is sometimes found even in Cicero. — **sapientem**, *the wise*, i.e. give him that title. — **autem** is the weakest of the adversative particles, and only adds something different from that preceding — *now, moreover.* — **ita**, *so*, i.e. with such an intention. — **eram deductus.** It was a common practice for youths destined to public life to be admitted to the house of some well-known public man, there to watch the course of business and learn from it. — **sumpta virili toga.** A Roman boy wore the *toga praetexta*, i.e. the robe with purple border, until an age which seems to have varied from 14 to 16; he then wore the *toga virilis*. The ceremony of taking the latter, called *tirocinium fori*, took place generally on March 17, because on that day was the festival of Bacchus (*Liber*), and the name was a good omen for the *liberior toga*. — **quoad possem**, *as far as I was able:* subjective. — **et liceret**, *and it was permitted me:* objective.

— **ut . . . discederem** seems to indicate the purpose of the introduction, not the result. — **multa . . . dicta**, *many of his wise discussions, many of his brief and pithy sayings. Prudentia* is the right word for knowledge and wisdom of the practical sort. The 'opinions' given by lawyers were what such pupils came to hear (*responsa prudentum*). Mucius was *iurisprudens*. — **commode**, *to the point*. — **quo mortuo**: the participle instead of temporal clause. A. 290; H. 549. I. — **me contuli.** Contrast this with *a patre deductus eram* above. — **ad pontificem Scaevolam**. Note the emphasis thrown on the adjective by the unusual order, *Scævola, the pontiff*, not the augur. See Index. The College of *pontifices* had a general supervision over all matters connected with the religion of the state and public observances. — **unum praestantissimum**, *by far the most eminent*. The use of *unus* with superlatives to strengthen and emphasize them is frequent, as of εἷς in Greek. — **ingenio** indicates *natural* talent. We have no word for **iustitia**, *sense of justice*. Cicero (*de Fin.*) thus defines it: *quae animi affectio suum cuique tribuens, atque hanc quam dico societatem coniunctionis humanae munifice et aeque tuens, iustitia dicitur*. — **sed de hoc**, sc. *dicam*. — **alias** = *alio tempore*.

2. **Cum saepe multa**, sc. *eum dixisse*. A case of *anacoluthon* (H. 636. IV. 6), but the sense is easily supplied from *in eum sermonem incidere*. — **tum**, *but especially*, introducing a clause more important than the one with *cum*. — **hemicyclio**, *a summer house*, with a semi-circular seat, where several persons could sit and converse. The discourse seems to be intended to be held in Scævola's garden. The **domi**, *at home*, does not prevent this. — **admodum** is to be taken with **pauci**, *a very few*, not with **familiares**. It often stands after the word it modifies. The notion here implied is that of the select nature of the company. — **familiares**, *intimate friends; familiaris* is properly a member of the same *familia*, but it is commonly used in the above sense. — **eum sermonem** is explained by the next sentence. — **tum fere**, *just about that time*. — **multis erat in ore**, *was the common talk. multis* is dative of possessor. — **profecto**, *surely*, denotes a conviction rather than a fact. — **P. Sulpicio** Rufo. Sulpicius was *tribunus plebis* 88 B.C. See Index. — **utebare multum**, *were very intimate with*. For the mood, A. 321. I.; H. 516. I. — **is tribunus**: apposition. A. 184; H. 363. 3. 2).

—**tribunus plebis**: a magistrate created in the year 261 A.U.C. for the maintenance of popular rights. The number was originally two, which was raised to five, and afterward to ten. —**capitali odio**, *with deadly hatred. Capitalis* is that which affects the *caput*, i.e. the life of a man, and thus *extreme* or *deadly*. —**Q. Pompeio**. See Index. —**tum consul**, i.e. 88 B.C. —**admiratio**, *astonishment*, the reverse of 'admiration' in its more modern and usual sense. —**querella**, *complaint*, because of the evil consequences to the state of such an enmity.

3. **Itaque** is resumptive and refers to what precedes, *I say*. A. 156. *e*; H. 554. IV. 3. —**tum** indicates the time of the discourse and does not correlate with *cum*. —**in eam ipsam mentionem** = *in eius ipsius rei mentionem*. H. 450. 4. n. 3. —**incidisset**, *he had happened* to speak of that. —**habitum**, *delivered*. The phrase is *habere orationem, habere sermonem, contionem*, etc. —**C. Fannio**. See Index. —**M. F.**, i.e. *Marci filio*. —**diebus**. A. 259. *d*; H. 430. —**post mortem Africani**. The sudden death of Scipio Africanus (for whom see Index) happened too conveniently for the interests of the popular party to escape the suspicion of foul play; and it seems to have been the generally accepted theory (Cic. *de Or.* 2. 40; *Epist. Fam.* 9. 21; *Ad Q. Frat.* 2. 3) that Carbo was the assassin either by his own hand or by agents. The event took place 129 B.C., in which year Carbo was Tribune, and one of the board of three appointed to carry out the division of lands under the *lex Sempronia*, to which Africanus had offered a strenuous opposition. —**sententias**, *the chief points*, the ideas expressed, though not the actual language. —**quas** = *et eas, and these*. —**libro** is ablative of place. The preposition is usually omitted when reference is made to an entire work. H. 425. 2. n. 1. —**exposui**, *expanded and arranged*. —**arbitratu**, *according to my own judgment*; found only in the ablative singular and with a genitive or a possessive pronoun. M. 55. 4. —**quasi** modifies **ipsos**, *as it were in person*. —**induxi** is a word belonging to the theatre, *introduced upon the stage*, cf. Hor. Sat. I. 2. 22. —**loquentes**. A. 292. *e*; H. 535. I. 4. —**ne 'inquam' et 'inquit,'** *lest, 'said I,' and 'said he.'* Cicero is thinking of the frequent ἦν δ' ἐγώ . . . ἦ δ' ὅς of Plato's dialogues. —**saepius**. A. 93. *a*; H. 444. 1. —**interponeretur**. For the tense see A. 287. *a*; H. 495. I. —**coram** is an adverb, probably derived from *con* + *os*. It is pleonastic. —**saepe mecum**

**ageres**, *you were continually urging me. Agere cum aliquo* is a phrase used in various connections, but especially of the remonstrances of senators with tribunes when endeavoring to induce them to withdraw their veto. It is not simply *to do business with*, but *to try to get a concession from*. The person whom Cicero here addresses is of course *Atticus*. — **scriberem**. A. 317; H. 498. II. — **res**, *the subject*. — **digna nostra familiaritate**, *worthy of our intimacy*. A. 245. *a*; H. 421. III. — **feci non invitus** (A. 191; H. 443) **ut prodessem**, *I have willingly done so that I might be useful*, etc. The emphasis is on *non invitus*. *Facere ut prodessem* is a circumlocution for *profui*, and is a favorite construction of Cicero's. A. 332. *e*; H. 498. II. n. 2.

4. **scriptus ad te**, *addressed to you*. The *Cato Maior*, or treatise *de Senectute*, is also addressed to Atticus. — **Catonem**. See Index. He was called *Maior* to distinguish him from Cato *Uticensis*, who lived in the time of Cicero. — **senem**. Note the emphasis added by the separation from *Catonem*. — **disputo**, in Cicero, usually has reference to a discussion of some scientific question. — **persona**, like *induco*, is a word drawn from the stage. Properly *a mask*, it comes to mean the personage or type of character represented. — **aptior quae loqueretur**. A. 320. *f*; H. 503. II. 2. — **eius**, sc. *persona*. — **fuisset**. A. 320. *e*; H. 517. — **praeter ceteros**, *beyond others*. — **floruisset** has reference not only to physical and mental powers, for which Cato was famous, but also to his wealth and social and political position. — **cum accepissemus**. Causal. — **maxime memorabilem**. Superlatives of adjectives in *-bilis* are rare. — **C. Laeli et P. Scipionis familiaritatem**. See Introduction. — **quae dissereret**. See Note on *loqueretur* above. — **disputata**, sc. *esse*. — **meminisset**. A. 342; H. 529. II. — **genus autem**, etc., *but discourses of this kind if they be made to rest upon the authority of men of olden times*. — **eorum**. A. 195. *c*; H. 451. 2. — **nescio quo pacto**, *somehow*. A. 334. *e*; H. 529. 5. 3). — **mea**, sc. *scripta*. — **afficior**, sc. *mente*. — **existimem**: result.

5. **tum**, i.e. in the *Cato Maior*. — **senem senex de senectute**. Atticus was 65, and Cicero 62, when the *Cato Maior* was written. This association of words formed from the same root is known in Rhetoric as *traductio*. A. 344. *g*; H. 563. — **hoc libro** is correlative with **tum**. — **ad amicum amicissimus**. Notice that

the superlative applies to the speaker, who thus indicates his own loyalty, which he may be allowed to exaggerate with greater grace than the feelings of another. The friendship of Cicero and Atticus seems never to have been clouded in the least to the last day of Cicero's life, though he quarrelled with his wife, brother, and nephew, and almost all other friends. — **scripsi**, where our idiom requires the present. A. 282; H. 472, 1. — **sapiens**. Notice the order of the phrases: **sapiens** corresponds to *prudentior*, **excellens** to *senior*. The figure is *Chiasmus*. A. 344. *b* (2); H. 562. — **sic enim est habitus**, *for such he was held to be*. Lælius, also, had the cognomen of *Sapiens*. — **velim**. A. 311. *b*; H. 486. I. n. 1. — **parumper**, *for a little while*: the negative *parum*, with the adverbial enclitic *-per*, which properly refers to time; cf. *nuper* (novum), *paullisper* (paullum), *tantisper* (tanti-), *semper* (sim-). — **avertas**. A. 331. *f*. R.; H. 499. 2. — **Laelium . . . putes**. Note the absence of the conjunction common when two clauses are contrasted. — **cuius** depends on *est*, *to whom belongs the entire discourse*. — **ipse** = καὶ αὐτός, *you yourself* (as well as others). A. 195. *h*; H. 452. 1.

## CHAPTER II.

### INTRODUCTORY CONVERSATION. — CHAPS. II.–IV.

6. **sunt ista**, *it is as you say*, is spoken in assent to some supposed remark of Lælius that no one can take Scipio's place in the state. — **omnium unum**. Observe the emphasis made by their separation. **in te coniectos**. See § 7 for the cause. — **unum** *solum*. — **tribuebatur hoc**, i.e. *ut sapiens appellaretur*. — **modo**, *not long ago*. Cato had been dead twenty years. — **L. Atilium**. See Index. — **uterque**, sc. *sapiens appellatus est*. — **alio quodam modo**, *in a somewhat different way*, from that in which *you* are considered wise. — **multarum rerum usum**, *a manifold experience*; viz. in agriculture, history, law, oratory, statesmanship, and war. — **multa eius et in senatu . . . ferebantur**. The *senate-house* and the *forum* represent the two spheres of action of a public man at Rome, as taking part in state business and in trials at law; to the former belong the

**provisa prudenter**, *wise foresight, statesmanlike policy*, and **acta constanter**, *firm conduct*, i.e. a firm line in the senate and in office; to the latter, the **responsa acute**, *clear decisions, shrewdness in reply*. — **ferebantur**, *were generally in circulation*. — **quasi cognomen**, *a kind of third name*, i.e. *Marcus Porcius Cato Sapiens*; the *Sapiens* being added as a second cognomen, as it were. Thus, too, Lælius, whose cognomen was Balbus, appears to have taken *Sapiens* as an actual family name. — **iam**, i.e. even before he died. — **sapientis**. A. 214. *f*; H. 396. VI.

7. **te . . . esse sapientem** was intended to be the object of *existimant*, but after the long parenthesis *nec . . . iudicatum* the beginning of the sentence was forgotten, and the clause **hanc esse in te sapientiam**, which expresses the same idea in another form, was made the object, thus giving an *anacoluthon*. — **natura et moribus**, *disposition and character*; natural endowments. — **studio et doctrina**, *application and culture*; acquirements. — **sapientem**, sc. *talem* as antecedent of *qualem*. — **reliqua**, i.e. besides Athens, as he shows a few lines down. This use of the adjective before the sense justifies it is called *proleptic*. — **qui septem appellantur**, sc. *sapientes, who are called the Seven Wise Men*. The names have been variously stated, but these four are always included: *Solon* of Athens; *Thales* of Miletus; *Pittacus* of Mitylene; *Bias* of Priene. Plato gives the remaining three as *Cleobulus* of Lindus in Rhodes; *Myson* of Chenæ; *Chilon* of Sparta. In other lists, *Periander* of Corinth takes the place of Myson. The list in Stobæus is Cleobulus, Solon, Chilon, Pittacus, Thales, Bias, Periander. — **qui ista subtilius quaerunt**, *who look into these things with greater nicety* than the average man does. — **non habent**, i.e. they do not consider them as *theoretically wise*, i.e. as philosophers, but as practically sagacious. — **Athenis**. For the case, A. 258. 2; H. 425. II. — **unum**, *one only*. Socrates, of course, is meant. — **eum iudicatum**. The answer of the oracle at Delphi declaring Socrates the wisest of men was given to Chærephon, a pupil of his: Σοφὸς Σοφοκλῆς, σοφώτερος δ' Εὐριπίδης. Ἀνδρῶν δὲ πάντων Σωκράτης σοφώτατος. — **et eum quidem**. See Note on *eorum*, § 4. — **ut . . . ducas**. Clause in apposition with *sapientiam*. A. 332. *f*; H. 501. III. — **omnia in te posita**, etc. These grand statements that everything is in our power, and

that the wise man is above the reach of circumstances, were dogmas of the Stoic school. This definition of wisdom as consisting in αὐτάρκεια, *self-dependence*, is referred to again in § 30, and is stated at length in the Tusculan Disputations (V. 12. 36), *cui viro ex se ipso apta sunt omnia, quae ad beate vivendum ferunt, nec suspensa aliorum aut bono casu aut contrario pendere ex alterius eventis et errare coguntur — huic optime vivendi ratio comparata est.* "It is the tendency which characterizes all post-Aristotelian philosophy — the wish to place man in a position of absolute independence by emancipating him from connection with the external world, and by awakening in him the consciousness of the infinite freedom of thought." Zeller, *Stoics and Epicureans*, 457. — **humanos casus**, "the changes and chances of this mortal life." — **virtute inferiores**, *of less importance than virtue.* That is, 'you think that nothing which can happen to you can disturb that peace of mind which virtue gives you.' Horace (Od. III. 29. 54) meant to express the same sentiment when he said of fortune

> *Si celeres quatit*
> *Pennas, resigno quae dedit, et mea*
> *Virtute me involvo.*

— **credo** (sc. *quaerunt*) is parenthetical and has no influence on the construction. — **hoc Scaevola**, *Scævola here*, probably accompanied by a gesture. — **quonam** is much more emphatic than the simple *quo*. — **Africani**, i.e. *Africanus Minor*, the hero of the third Punic war. — **eo magis**, sc. *quaerunt*. — **his proximis Nonis**, *on the Nones just past*. A. 376; H. 642. The augurs were in the habit of meeting on the Nones for the purpose of studying on matters pertaining to their art. — **in hortos**. The rich Roman had *domus, a town house*, *villa, a country house*, belonging to his farm, or a mere country place; but many of the richer citizens had also *horti, a suburban park and residence*. One of the most famous of such gardens or parks was that on the Pincian Hill, just outside the walls, which belonged to Sallust, and afterwards to Claudius the Emperor. Even Ovid we know possessed *horti* just beyond the Milvian Bridge, as well as his estate near Sulmo. As the augur's art could only be practised where a large expanse of sky was visible, they usually selected for their meetings the grounds of some house

outside the city. — **Bruti auguris.** See Index. He was the grandfather of Cæsar's assassin, and was surnamed *Gallaecus*, from his victory over the Gallæci. He is nowhere else mentioned as augur. — **ut assolet**, sc. *fieri*. — **venissemus**, i.e. *we augurs*. — **qui solitus esses.** A. 320. *e*; H. 515. III. — **illum diem et illud munus . . . obire**, *to observe that appointment and perform that duty*. In *obire diem* and *munus* there is a zeugma. *obire diem* is *to keep an engagement*, but *obire munus* is *to go to meet a duty*, i.e. not to shirk it, and so simply *to perform*.

8. **quaerunt quidem multi**, *a great many people* do *ask*. Note the emphasis on both *quaerunt* and *multi*. — **acceperis.** A. 336. 2; H. 524. — **moderate.** According to the Stoics all emotion was vicious, and was not to be indulged in by the philosopher either moderately or immoderately. — **nec potuisse . . . humanitatis tuae**, *that neither could you avoid being distressed nor would your cultured spirit permit it*. — **id** refers to *non commoveri*. — **humanitatis.** A. 214. *c*; H. 403. — **quod.** A. 333. *a*; H. 540. IV. — **in collegio**, i.e. of augurs. — **adfuisses.** Subordinate clause in Indirect Discourse. — **valetudinem**, *your health*. A neutral word; whether *good* or *bad* must be supplied from the context. — **recte et vere**, sc. *respondes*. — **ab isto officio**, *from the duty you mention*. — **nec . . . officii**, *nor do I think that anything that can happen can justify a man of sound character in intermitting a duty*. Cicero had just excused himself from an Augural banquet owing to his daughter's death, but was careful to put it on the ground of health, not grief. *Att.* 12, 13, 14.

9. **quod**, *as to the fact that*. — **mihi tantum tribui**, *that so much worth is attributed to me*, i.e. by people in general. — **ut mihi videris.** This personal use of the more common form, *ut mihi videtur*, is common in Cicero. — **quod quidem magis credo**, i.e. the Stoic definition of the *Sapiens* was such that no one, according to the speaker, ever entirely fulfilled its conditions. — **quidem** emphasizes **quod**. — **alia**, i.e. other proofs of wisdom. — **filii**, i.e. M. Porcius Cato Licinianus. — **Memineram**, etc., sc. *mortem filiorum ferre*. — **Paullum, Gallum.** See Index. — **hi**, sc. *mortem tulerunt*. — **in pueris**, *in the case of mere children*. — **spectato**, *of established reputation*. As a matter of fact the grief at the loss of children is likely to be greater than that at

the loss of a grown man, if for no other reason, because the survivor in the latter case is likely to be more advanced in life himself, and less keenly alive to such losses. But the speaker chooses to measure grief by the actual value of the person lost, which may be philosophy, but is not human nature.

10. **cave anteponas ne istum quidem.** This use of the negative *ne* is justified by remembering that **cave** = *cave ne* or *ne*. A. 331. *f*. R.; H. 499. 2. — **anteponas.** A. 269. *a*; H. 499. 2. — **huius**, i.e. Cato; **illius**, Socrates. A. 102. *a*; H. 450. 2. n. — **ut iam cum utroque loquar**, *to speak to both of you at once*, explaining the plural *habetote*.

## CHAPTER III.

**Ego** is used when the "I" is emphatic and the emphasis is still farther strengthened by position. — **negem.** "The present subjunctive is sometimes used in conditional sentences, even when the condition is itself *contrary to fact*." — **quam . . . sapientes**, *it is for the wise men to decide how far I am acting rightly in this*. — **id** refers to **desiderio me moveri**. — **viderint** is future perfect indicative. — **sapientes**, especially *the Stoics*. — **moveor**, sc. *desiderio*. — **amico.** A. 243. *a*; H. 414. I. — **confirmare** is stronger than *affirmare*. — **medecina**, as the Stoics regarded all emotion as a disease. — **ipse.** A. 195. *l*; H. 452. 1. — **quo**, ablative of cause; **decessu**, of cause and time. — **nihil mali.** The same idea is explained in the Tusculan Disputations (I. 111). — **suis autem . . . est**, *but to be grievously distressed by his own misfortunes marks one who loves not his friend but himself*. — **incommodis** is in contrast with *mali*. — **amicum** and **se** depend on **amantis.**

11. **cum illo . . . actum esse praeclare**, lit. *that he has been dealt with gloriously*. The impersonal *actum est cum aliquo* implies the dealing of destiny with a man. — **neget.** A. 311. *a*; H. 486. II. — **quod ille minime putabat**, *an opinion which he did not hold*, viz. that immortality was desirable: sc. *optandam esse*. — **immortalitatem**, *immunity from death*. He does not here refer to the question of the immortality of the

soul. — **optare vellet**, *unless he had chosen to desire.* A. 308. *a*; H. 510. n. 2. - **quod . . . esset**. A. 320. *a*; H. 503. I. — **iam** modifies *habuerant*, not *puero*. — **puero** and **adulescens** are each equivalent to a temporal clause. H. 363. 3. 2). — **continuo**, *at once*. — **virtute**, at the battle of Pydna in 168 B.C. — **factus est consul bis**, i.e. in 147 and 134 B.C. — **ante tempus**. He was only thirty-seven years old, although the legal age was forty-three. — **iterum sibi suo tempore**, *the second time at the right time for himself*. — **paene sero**, *almost too late*. — **duabus urbibus**, Carthage, 146 B.C.; Numantia, 133 B.C. — **non modo . . . bella**. Cato advocated the destruction of Carthage on the ground that no peace could exist for Rome while it stood. The surrender of Numantia (on the Douro) completed the conquest of the Celtiberians, who had so long resisted the Roman arms. — **moribus facillimis**, *amiability of character*. — **matrem**. Papiria, the divorced wife of Paulus. Scipio gave her the fortune he inherited from his aunt Æmilia. — **sorores**, when they married Q. Ælius Tubero and M. Porcius Cato, the son of the censor. — **bonitas** is *disinterested kindness*, or *liberality*. — **in suos**. He gave his share of his father's estate to his eldest brother. — **quid** is adverbial accusative. — **potuisset**. A. 310. *a*; H. 507. 3. n. 7. — **memini**, etc., i.e. in the *Cato Maior*. The form of expression gives that dialogue an air of reality. — **viriditatem**, *freshness*. So Dryden:

> He looked in years; and yet in years was seen
> A youthful vigor and autumnal green.

— **etiam nunc**, i.e. at the time of his death, and Lælius is speaking only "a few days after." *Nunc* is sometimes thus used with a past tense even in the best writers.

12. **vel fortuna vel gloria**, *whether in fortune or renown*. A. 253; H. 424. — **accedere**, i.e. either to fortune or glory. — **moriendi sensum**, *the pain of dying*. Cf. the brutal words of Caligula in directing an execution, *ita feri, ut se mori sentiat*. Suet. *Cal.* 30. — **celeritas**, sc. *moriendi*. — **quo de genere**, *concerning a death of this nature*, i.e. so unexpected as Scipio's. — **quid homines . . . videtis**. On the day before his death Scipio had spoken in the Senate against the action of the land commissioners, and at evening was escorted home by a crowd

of senators and others. In the morning he was found dead in his bed, and although no inquiry was ever made into the cause of his death, it was the common belief that he had been murdered, and the suspicion fell upon several persons, but chiefly on Carbo, one of the commission. — **celeberrimos laetissimosque,** *full of the greatest triumph and joy.* The first epithet refers to the external excitement and popular display; the second, to the personal feeling caused by it. — **domum reductus est,** *was escorted home.* A. 336. *b*; H. 524. 2. 2). This method of chairing a popular or successful statesman was a common one at Rome (Liv. II. 31), and was only an extension of the practice of clients and friends following or escorting their patron on his way to and from his house. — **populo Romano** = *optimates.* — **sociis et Latinis** are to be taken together as forming one member of the enumeration. — **deos** is in apposition with *superos, to those above*, i.e. the gods; **ad inferos** = *Manes* or *Hades*, which is the common destination of all, good or bad. But a few rare souls, e.g. Romulus, were held to have won the privilege of being united with the gods after death. Hence in later times the deification of the Cæsars.

## CHAPTER IV.

13. **eis**, i.e. chiefly the Epicureans, but some of the New Academy and the Peripatetics held the same views. The philosophy of Epicurus had been known in Rome since 350 B.C., but it seems to have obtained especial influence there about the middle of the second century B.C.; for two Epicurean philosophers were banished in year 161 B.C., because of their supposed evil influence on morality. According to the Epicurean doctrine, 'when the connection between soul and body is fully severed, then the soul can no longer exist. Deprived of the surrounding shelter of the body, its atoms are dispersed in a moment, owing to their lightness.' Zeller's *Stoics and Epicureans*, p. 430. But this question was as old at least as Homer, for Achilles (*Il.* XXIII. 103) exclaims as though the vision of Patroclus had settled a doubt in his mind, ὦ πόποι, ἦ ῥά τίς ἐστι καὶ εἰν Ἀΐδαο δόμοισι ψυχὴ καὶ εἴδωλον· ἀτὰρ πρένες οὐκ ἔνι

πάμπαν, "There is then, *after all*, in Hades shade and ghost." —**haec disserere**, *to set forth this doctrine*. —**nostrorum** is put before *maiorum* to emphasize the contrast with the foreign philosophers mentioned afterwards. —**tam religiosa iura**, *rights so religiously observed*, mentioned in Cic. *Leg.* II. 55 *seq.* —**quod non fecissent**, *which they would not have done* (as they did do). —**nihil**: accusative of specification. —**pertinere** has for its subject a pronoun referring to *iura*. —**arbitrarentur**. *Arbitrati essent* would have been more regular. A. 308. *a*; H. 510. n. 2. —**eorum**, i.e. the Pythagoreans. —**fuerunt**, *lived*. —**magnam Graeciam . . . florebat**. *Magna Græcia* includes all the Greek colonies in Sicily and Italy. There had been flourishing schools in many of these cities, as that of Pythagoras at Crotona, and that of Xenophanes and Parmenides at Elia. But he also refers to several political philosophers and authors of 'constitutions,' such as Charondas of Catana and Zaleucus of Locri. In **nunc deleta est** he refers not to the cities themselves, but their schools, their freedom, and their constitution. —**institutis et praeceptis**. The first applies especially to the political institutions; the second, to the philosophical maxims of these philosophers. —**eius**. See § 7. —**qui non tum hoc**, sc. *dicebat*. —**ut in plerisque**, sc. *dicebat*, i.e. Socrates never varied in his views on the immortality of the soul, but on other matters, after his fashion, affirmed little or nothing, but chiefly puzzled others. —**animos hominum**. Socrates' doctrine of immortality is discussed by Cicero in *Tusc. Dispt.* I. 23. —**corpore** = *corporibus*. —**optimoque et iustissimo cuique**, etc., *and that in proportion as each is most virtuous or just is the journey most easy and rapid*. The use of *quisque* with the superlative is equivalent to *omnes* with the positive, and may be best translated by the plural, e.g. *optimus quisque*, all the best men. For the idiom, A. 93. *c*; H. 458. 1.

14. **quasi praesagiret**, *as though he had a foreboding*, used absolutely. Some supply *se mox moriturum*. Cicero *de Div.* I. 65 thus defines the word, *Sagire enim sentire acute est: is igitur, qui ante sagit quam oblata res est, dicitur praesagire, id est, futura ante scire*. —**Philus et Manilius**. See Index. —**adesset** agrees with its nearest subject. —**et alii plures**, *and others, more than these*. "*Plures* has here its full comparative sense, and is not simply = *complures*." —**triduum disseruit de**

**republica**. Cicero's treatise *de Republica*, i.e. on the Ideal State, professes to be an account of this discussion. — **extremum**, *the end*. Neuter adj. used as substantive. This is the *Somnum Scipionis*. — **fere** is to be taken with *de immortalitate animorum*. — **quae** refers to *extremum*, i.e. to the contents of the last part of the discourse. — **in quiete**, *during sleep*. — **per visum**, *in a vision*. *Visum* is the participle used as substantive. The Dream of Scipio is an invention of Cicero's. — **Africano**, i.e. *maiore*. — **id si ita est**, i.e. as stated in the treatise, *Somnum Scipionis*. — **ut . . . evolet** is in apposition with *id*. A. 332. *a*; H. 501. I. 2. — **tamquam e custodia vinculisque corporis**, *as it were from the ward and bonds of the flesh*. — **censemus**. The English idiom is *must we think*. — **maerere** is the subject of *sit*. — **hoc eius eventu**, *at such an end as this for him*. *Eventus* is here nearly *a departure, a final event*. — **sit**. A. 331. *f*; H. 498. III. — **illa veriora**, sc. *sunt*, *those other views are more true*, referring to what follows. — **sensus**, *sensation*. — **fit idem, quasi**, *the same thing happens as if*. — **natus esset** has for its subject the antecedent of *quem*, i.e. *Scipio*. — **dum erit**, *as long as it shall exist*. A. 328; H. 519. I. — **laetabitur** is a stronger word than *gaudere* and implies the outward manifestation of joy.

15. **cum illo actum est**. Cf. § 11. — **supra**, *just now*. Cicero thinks of himself as quoting. — **fuerat aequius**, *it had been more equitable*. A. 311. *c*. Rem.; H. 476. 4. — **introieram**, sc. *in vitam*. — **videar**, sc. *mihi*. — **quia cum Scipione vixerim**, *because I have passed my life with Scipio*. Subjunctive because depending upon the subordinate clause *ut . . . videar*. — **quocum . . . fuit**. Lælius and Scipio were not colleagues in the higher offices, but acted together in politics. — **domus et militia**, *life at home and service abroad*. Lælius accompanied Scipio to the war against Carthage. — **omnis vis**, *the very essence*. — **voluntatum . . . summa consensio**, *the most complete harmony in our tastes, pursuits, and sentiments*. It is often held that some difference of character and opinion is a necessary ingredient in the formation of friends. Such, however, is not the opinion which Cicero supports in this treatise, and, perhaps, friendship existing between persons of widely differing characters and sentiments strikes us so much that we look upon what is really exceptional as the rule. The *voluntates studia sen-*

*tentiae* are varied, in § 61, by *consiliorum voluntatum*, and strengthened by *omnium rerum* and *sine ulla exceptione communitas*, a definition which may be said to make Cicero's definition of 'friendship' as unpractical and impossible a thing as the Stoics' 'virtuous man' in § 18. — **falsa** = *cum falsa sit*. — **cordi**. A. 233; H. 390. I. — **vix tria aut quatuor**. The rarity of true friendship is shown, Cicero says (*de Fin.* I. 20), by the fictions of antiquity which supply only three pairs of friends: Theseus and Pirithous; Achilles and Patroclus; Orestes and Pylades; and in the historical period is found that of Damon and Phintias, or, as it is better known, Pythias. — **quo in genere**, sc. *amicitiarum*. Notice the order of the relative and preposition, which is much more usual and elegant than in *in quo genere*. — **sperare videor**, sc. *mihi*.

16. **istuc**, *your wish*, i.e. *Scipionis et Laeli . . . fore*. — **sumus otiosi**, *we are free from business*. The practical Romans regarded philosophical studies merely as the amusement of their leisure hours, and never allowed them to interfere with what they considered the serious business of life, viz. public affairs. — **si disputaris** (= *disputareris*) **quid sentias**, *if you would state your sentiments*. *disputare* = 'to state an argument or an opinion in discussion,' but the idea of *discussion* is in the background. — **qualem existimes** and **quae praecepta des** are explanatory of *quid sentias*. The *nature* of friendship is discussed in Chaps. V.–X.; the practical rules are given in Chaps. XI.–XXVI. — **tecum agere**, *to make this request of you*. — **antevertit**, *anticipated me*, lit. *turned* his request *in front*. — **gratum admodum** = *pergratum*.

## CHAPTER V.

### THE THEORY OF FRIENDSHIP. — CHAPS. V.–X.

17. **gravarer**, *would not be reluctant*. — **quis ego sum** implies that as a practical man he is not a suitable person to discuss such a subject, and **aut quae facultas**, that he lacks the readiness gained by practice for so doing. — **doctorum**, i.e. *Philosophers*, by profession. — **eaque**, *and that too*, implying that the ability of this kind was less astonishing in Greeks. —

**Graecorum.** It was the Sophists who first undertook to discuss any topic which was proposed to them; afterwards, those of the Middle Academy. — **eis ponatur**, *some subject is proposed to them.* — **disputent.** A. 317; H. 497. I. — **quamvis subito** = *tam subito quam vis.* — **ab eis qui ista profitentur**, i.e. the *docti* of the previous sentence. — **censeo petatis**, sc. *ut*. A. 331 and *f*. Rem.; H. 498. 1. and 499. 2. — **rebus humanis**, *earthly possessions.* — **naturae aptum.** A. 234. *a*; H. 391. I. — **conveniens**, *well adapted.*

18. **nisi in bonis**, *except among the good.* A. 315. *a*; H. 507. 3. n. 3. — **neque id ad vivum reseco**, *and I do not cut this down to the quick*, i.e. I do not insist upon too strict a definition of 'the good.' — **illi**, i.e. the Stoics. — **subtilius**, *with more exactness.* They held that the wise man alone, i.e. the Stoic philosopher alone, was in his senses, or could in any way be called good. — **sed ad communem utilitatem parum**, sc. *haec disserunt, but for no ordinary use.* — **eam sapientiam interpretantur**, sc. *esse, they explain wisdom to be that which.* — **eam, quam** is for *id, quod* by attraction. A. 195. *d*; H. 445. 4. — **mortalis nemo**, *no mortal. Nemo* is used with another substantive. — **in usu vitaque communi**, *in the experience of every-day life. Hendiadys.* — **non ea . . . optantur**, *not those which are creations of the imagination or desires.* — **Fabricium, Curium, Coruncanium.** See Index. These men are frequently held up as types of early Roman virtue. — **iudicabant**, sc. *esse.* — **sibi habeant**, *let them keep for their own enjoyment.* — **invidiosum**, *assuming*, because pretentious or arousing jealousy. — **obscurum**, *difficult to understand*, what the Stoics mean by it. — **concedant ut fuerint.** A. 331. *b*; H. 535. II. n. — **nisi sapienti**, *except to a philosopher.*

19. **agamus . . . pingui Minerva**, *let us therefore go on* in the discussion *with our plain mother-wit. Minerva* is by metonomy for *ingenio.* Cf. Horace, *Sat.* II. 2. 3 *crassaque Minerva.* The idea of fatness and stupidity being connected is a natural, though false, one. — **ut aiunt** is a common formula for introducing a proverb or vulgar saw. — **fides**, *honor;* **integritas**, *incorruptibility;* **aequitas**, *fair-mindedness;* **liberalitas**, *generosity.* These four good qualities, being those which affect others, are, as it were, the *public* virtues of a man. — **cupiditas**, *passion;* **libido**, *licentiousness*, a personal vice; **audacia**, *un-*

*scrupulousness*, that quality which makes a man stick at nothing for selfish gratification. — **ut habiti sunt**, *as they have been considered.* — **sequantur** is subj. of the reason: — **optimam bene vivendi ducem**, *the best guide of a virtuous life:* referring to the Stoic definition of the *summum bonum*, i.e. *secundum naturam vivere*, here, as before, modified by *quantum homines possunt.* — **ita natos esse nos ut**, *our nature is such that.* Man is a social animal by nature, ἄνθρωπος φύσει πολιτικὸν ζῷον, Arist. *Pol.* I. 1. — **maior autem . . . accederet**, sc. *nobis*, *but stronger as each approaches nearer to us.* Note the comparative corresponding with the superlative. — **peregrini**, *foreigners*, without rights as citizens. — **propinqui**, *kindred*, by blood. — **alieni**, *strangers.* — **cum his**, i.e. *propinquis.* — **natura ipsa**, *nature and nature only.* — **ea**, sc. *amicitia*, implanted by nature. — **hoc** = *hac re.* — **ex propinquitate**, *from relationship kindly feeling may be eliminated, from friendship it cannot.* Friendship without kind feeling is a contradiction in terms (*amicitiæ nomen tollitur*). Notice the antithetical clauses without conjunctions, *ex propinquitate — ex amicitia; amicitiæ nomen tollitur — propinquitatis manet.* — **non potest.** The verb must be repeated in the second clause if in either clause there is a negative. This is a bad argument; for it might be rejoined that in this very respect the ties of blood are more binding than those of friendship, since when affection has ceased towards our relations, the ties of duty still compel us not to forsake them.

20. **vis**, *power.* — **conciliavit**, *has harmonized or formed.* — **res**, *the circle.* — **adducta in angustum**, *brought into so narrow a compass.* — **caritas**, *mutual affection*, = *amicitia.* — **iungeretur.** A. 287. *a*; H. 495. I.

## CHAPTER VI.

**est autem**, etc. This definition of friendship, 'a union of sentiment on all matters human and divine joined to good-will and affection,' seems at first sight untenable, as though affection could not exist between persons who differ on speculative points. But we must remember that Lælius (though he oscillates between the two) is here speaking not of common friend-

ship, but of the highest ideal friendship which can only exist between the 'good' and 'wise.' Now 'goodness' and 'wisdom' are not matters of opinion, but absolute verities. The ideally 'good' and 'wise' will necessarily be in harmony on all branches of wisdom. If, therefore, the highest friendship can only exist between the 'good' and the 'wise,' it will only exist between those who agree on 'all subjects human and divine' which embrace all branches of philosophy. It is true that Lælius rejects the overstrained definition of 'goodness' and 'wisdom' put forward by the Stoics, but yet, whatever the definition, it includes only a small class, and excludes the rest of the world. — **rerum** is objective genitive, *agreement in all things.* — **haud scio an**, *I am inclined to think.* A. 210. *f*; H. 529. II. 3. n. 2. — **excepta sapientia**, for *sapientia* in the highest sense included, or was equivalent to, every virtue, and was, therefore, the *summum bonum.* — **voluptates**, *physical pleasures.* — **hoc extremum**, *this last*, i.e. *voluptates praeponere.* — **illa superiora**, i.e. those preferences mentioned first. A. 187. *b*; H. 439. 3. — **caduca et incerta**, *fleeting and uncertain.* — **posita**, *resting on*, and therefore *dependent upon.* — **illi quidem**, sc. *faciunt*. These are the Stoics and Peripatetics. — **gignit et continet**, *creates and maintains.* — **esse** is emphatic = *to exist.*

21. **iam**, *further, to proceed.* — **ex consuetudine vitae sermonisque nostri**, *from the use of our daily life and our ordinary method of talking.* — **nec** = *et non.* — **quidam docti**, i.e. the Stoics. — **Paulos, Catones**, etc. The plural is used in such general references, as we might say 'your Miltons and Shakespeares,' not implying necessarily that there were more than one of each name. — **his**, *with such as these.* — **qui omnino nusquam reperiuntur**, i.e. the perfect wise men of the Stoics. — **opportunitates**, *conveniences* or *advantages*, often joined with *utilitas*. A. 75. *c*; H. 130. 2. — **quantas** is governed by *amicitiam habere* understood.

22. **qui**, *how*. H. 188. II. 2. — **vita vitalis**, *life be true life.* A *paronomasia*, in imitation of the Greek *βίος βιωτὸς*, though with different meaning. It is not known from what writings of Ennius the expression comes. — **conquiescit**, *find rest.* — **quid dulcius**, etc. Cf. a line of Tupper's *Proverbial Philosophy* on Friendship, 'And as in a double solitude think in each

other's hearing.' — **qui**, *of what sort.* — **ac**. A. 156. *a*; H. 554. I. 2. n. — **sine eo** = *nisi is esset*. A. 310; H. 507. 3. n. 7. — **ceterae res**, i.e. than friendship. — **quae expetuntur**, *which are objects of desire.* — **rebus fere singulis**, *almost always for special ends.* — **ut colare**, *that you may have attention paid you*, i.e. in private life. — **laudere** refers to public reputation in official employment. — **valetudo**. See § 8. — **dolore**, *physical pain.* — **aqua, igni**. The two universal necessities and conveniences of life. Thus the form of banishing a man from Italy was to prohibit him from fire and water (*aqua et igni interdicere*) within certain limits. Gernhard quotes from Plutarch the proverb πυρὸς καὶ ὕδατος ὁ φίλος ἀναγκαιότερος. — **ut aiunt**, *as the saying is*. See § 19. — **vera** is opposed to *vulgari*, and **perfecta** to *mediocri*. He is thinking of the statement in § 18 that the ideal friendship is only possible between the wise and good. — **qui pauci nominantur**. See note on *tria paria amicorum* in § 15. — **nam**, etc. This sentiment has been put into an English epigram by Wandesford:

> "The joys of life are heightened by a friend;
> The woes of life are lessened by a friend;
> In all the cares of life we by a friend
> Assistance find — who'd be without a friend?"

— **partiens communicansque**, *by halving and sharing them*. *Communicare* is to give another a share in a thing: the previous process of dividing is expressed by *partiens*. Prof. Stickney quotes from Bacon's Essay on Friendship: "The communicating of a Man's self to his *Friend* works two contrary effects; for it redoubleth *Joys*, and cutteth *Griefs* in Halves. For there is no Man that imparteth his *Joys* to his *Friend*, but he *joyeth* the more; and no Man that imparteth his *Griefs* to his *Friend*, but he *grieveth* the less."

## CHAPTER VII.

23. **cumque**, *and not only*. — **commoditates** = the *opportunitates* of § 22. — **contineat**. A. 326. *b*; H. 521. 2. 2). n. 1. — **illa**, sc. *commoditate*. — **omnibus** = *omnibus rebus*. — **bonam spem**

**praelucet in posterum**, *throws forward into the future the bright light of hope. bonam spem* is a sort of cognate accusative. — **verum** is not to be taken in the strict sense of *vera amicitia* in § 22. — **absentes adsunt**, etc., an example of the figure, *oxymoron*, an intended contradiction of terms. A. 386; H. 637. XI. 6. — **quod difficilius dictu est**, *what is more difficult to assert.* "The Latin, like the English, is not strictly correct. The difficulty is not in the saying, but in the believing." — **mortui vivunt.** Editors quote the epitaph of Simonides on those who fell at Thermopylæ: *οὐδὲ τεθνᾶσι θανόντες, ἐπεί σφ' ἀρετὴ καθύπερθε κυδαίνουσ' ἀνάγει δώματος ἐξ 'Αίδεω.* — **prosequitur**, *accompanies on their way.* — **beata mors, vita laudabilis.** Chiasmus. A. 386; H. 636. V. 4. — **horum**, of *the survivors*, those still here, answering to **illorum**, *the departed.* — **benevolentiae coniunctionem**, *the bond of good feeling*, i.e. that springs from good feeling. A. 214. 2; H. 396. II. — **id** has reference to the preceding sentence, but is explained by the clause, *quanta . . . sit.* — **quanta . . . discordiis** is subject of *potest.* — **quae enim domus**, etc., cf. St. Matthew xii. 25, *πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.* — **quae non possit**, *as not to be able.* — **odiis atque discidiis**, *animosities and divisions* consequent upon them: the logical order.

24. **Agrigentinum doctum**, i.e. Empedocles. See Index. — **vaticinatum**, sc. *esse*, *set forth in inspired strains.* The early philosopher or poet was in a sense a prophet; and especially when speaking of the mysteries of the universe, which seemed beyond the reach of human science, he might be looked upon in the light of a sacred seer. — **quae . . . constarent quaeque moverentur**, *all such things as are fixed* or *as are shifting.* Empedocles taught that "as the perfect state of supermundane existence was harmony, the imperfect state of mundane existence was discord. Love was therefore the Formative Principle, and Hate the Destructive." Lewis, *Hist. of Phil.* I. 94. — **ea** is object of both the following infinitives. — **hoc**, *this principle* set forth by Empedocles. — **re probant**, i.e. approve by their conduct. — **si quando . . . amici**, *if any service of a friend has been exhibited*, i.e. **exstitit** = *apparuit.* — **adeundis**, i.e. *pro amico.* — **qui non efferat.** A. 320. *a*; H. 503. I. — **qui clamores**, sc. *facti sunt.* — **tota cavea**, *through the whole theatre.* The *cavea* is that part of the theatre in which the specta-

tors sat, formed by concentric tiers of steps. — **M. Pacuvii.** See Index. — **nova fabula.** *The new play* of Pacuvius was called *Dulorestes*, and seems to have been an adaptation of the *Iphigenia in Tauris.* The incident referred to is as follows: Orestes and his friend Pylades arrive in the Tauric Chersonese to carry off the image of Artemis. They are discovered there, and the king of the country, Thoas, agrees to allow Pylades to go free while condemning Orestes to death. As he does not know which of the two is Orestes, there arises a generous rivalry between the two friends as to which is to die. — **Orestes.** See Index. — **Pylades . . . diceret.** The dialogue is: PYLA. *Ego sum Orestes.* OREST. *Immo enimvero ego sum inquam Orestes.* THOAS. *Ambo ergo una necamini?* OREST. PYLAD. *Precamur.* — **ita ut erat,** *so as he was*, i.e. as he actually was. — **perseveraret,** *stuck to it.* — **stantes plaudebant** does not mean that the spectators had no seats, but that they became so excited that *they rose to their feet and clapped their hands.* — **in re ficta,** i.e. in a play written only for entertainment. — **quid arbitramur.** See note on *censemus*, § 14. — **hactenus**, contrasted with *si quae praeterea sunt.* — **de amicitia** depends on *sentirem.* — **autem.** We would use **et**, according to our idiom. — **ab eis qui ista disputant**, i.e. from professed lecturers on ethical philosophy. — **quaeritote.** A. 269. *d*; H. 487. 2.

The interruption in the discourse of Lælius made by his thus professing to have no more to say, and the consequent interposition of remarks by Fannius and Scævola, are introduced to mark a break in the treatment of the subject. Up to this time the speaker has been engaged in arriving at a *definition* of friendship, and in stating its advantages. When he resumes, he proceeds to consider the *origin* of friendship.

25. **a te potius**, sc. *quaeremus.* — **quaesivi**, sc. *quid sentirent.* — **equidem** is a strengthened form of *quidem*, used by Cicero almost entirely when the subject is of the first person, but not confined to that person. — **sed aliud**, etc., *but the style of your discourse is quite different.* — **quoddam.** Cicero uses *quidam* with words employed in a metaphorical sense. — **filum** is a thread of woven cloth, and is a favorite word in this metaphorical sense of 'style.' — **magis**, *more confidently.* — **si nuper adfuisses.** Cicero seems to have forgotten that he had made Fannius one of the listeners in the *de Republica*, I. 18. He

may not have been present at the latter part of the discussion which is recorded in the subsequent books, which are in a fragmentary state. — **in hortis Scipionis**, *in Scipio's suburban villa.* See on § 7. — **cum est disputatum**, *when a discussion was held. cum* is purely temporal. The question was whether justice was an absolutely necessary foundation for a state. — **de republica.** Cicero makes Scævola refer to a meeting of Scipio and his friends for discussion, which he had himself invented and described in his philosophical dialogue *de Republica*, the scene of which he had laid in Scipio's *horti* and in the year 128 B.C. — **patronus**, *advocate*; a legal term. — **accuratam**, *carefully studied.* — **id** refers to what precedes and is at the same time explained by *iustitiam defendere.* — **quid amicitiam** = *quid diceres, si amicitiam eum defendere audires.* — **nonne facile**, sc. *est defendere.* — **servatam.** A. 292. *a*; H. 549. 5. n. 2.

## CHAPTER VIII.

"THE BASIS OF TRUE FRIENDSHIP IS LOVE."

26. **vim affere**, *to use force.* — **quid refert.** A. 222; H. 408. II. and III. — **studiis**, *the earnest requests.* — **aequum**, *reasonable.* A. 345. *b*; H. 569. III. 2. — **saepissime** correlates with **maxime**, *the oftener, the more.* — **igitur** marks his return to the subject. — **cogitanti.** A. 292; H. 549. — **illud** = τόδε and refers to what follows. A. 102. *b*; H. 450. 3. — **considerandum**, sc. *esse.* — **dandis recipiendisque meritis**, *by a mutual interchange of good services.* — **quisque** most always stands in the relative clause, when a relative and demonstrative are in the same sentence. A. 202. *e*; H. 569. I. 2. — **posset**, sc. *facere.* — **esset.** *Sit*, corresponding to *desiderata sit*, is more natural. The change is due to the intervening imperfect subjunctive. M. 383. obs. 4. — **proprium**, *a property*, though not the essence. — **antiquior**, *farther back*, not only in time, but in the chain of causation. — **alia causa**, sc. *amicitiae.* — **princeps**, *the leading motive.* — **ab eis**, *from those.* — **temporis causa**, *to serve the interests of the moment*, so *for interested motives.* — **in amicitia autem nihil**, the very idea of friendship involves spontaneity and real feeling. — **quidquid est**, *as far as it goes or call it what you will.*

27. **potius**, *more truly.* **indigentia**, *the want of another's aid.* **magis**, *in a higher degree.* **cum quodam sensu**, *with what I may call an actual sensation of affection.* **cogitatione quantum . . . esset habitura**, *from thinking how much advantage it was likely to bring*, i.e. we love without considering the profit or advantage of the love, and the affection is satisfied and has its fulness in itself. *Cogitatio* as a verbal substantive takes the construction of a verb with a clause dependent upon it. The time of *esset* is ruled according to Cicero's constant habit of employing the historic tense in clauses such as this, where the action is really past though the verbal word on which they depend is in the present. **illa res** refers not to *friendship* only, but to the act of entering into a friendship. **quod**, *the nature of this principle.* A. 201. *c*; H. 453. 3). **natos**, sc. *pullos.* **ad quoddam tempus**, i.e. until they are old enough to shift for themselves. **sensus**, sc. *amandi.* **quod.** This also refers to the same general principle. **caritate.** *Caritas* is an active word, *affection* not *dearness.* **quae . . . potest** is contrasted with *ad quoddam tempus* above. The antecedent is *caritate quae est . . . parentes.* **detestabili scelere.** Gern. and Somm. quote the case of Brutus condemning his sons to death for treason to their country. **similis**, sc. *eius caritatis quae est inter natos et parentes.* **exstitit**, *has arisen in our hearts.* **aliquem**, *some actual person*, is more vivid than *quem.* **congruamus** is a shortened form for *congruant nostri mores et natura.* **quod in eo**, etc., is closely connected with **congruamus**, because in his character we feel the sympathy which the clear light of honesty and virtue must excite. The argument implied is that sympathy is the necessary result of the discovery (real or mistaken) of what seems to us good. 'We needs must love the highest when we see it.' **perspicere videamur** = *perspiciamus ut videmur.* H. 516. II. 1.

28. **quippe cum**, *inasmuch as.* **quis est qui . . . non usurpet**, *who is there who does not dwell on the memory of Caius Fabricius*, etc., *with some affection?* **usurpare** is *to take for one's own use.* What one does with a memory is *to think over it.* **C. Fabrici, M'. Curi.** See Index. **quos nunquam viderit**, *although he has never seen them.* **T. Superbus; Sp. Cassium; Sp. Molium.** See Index. **de imperio**, *for the existence of the state*, because in the case both of Hannibal and

Pyrrhus the Romans fought, not for conquest, but for bare existence. They were the only foreign generals, too, who actually invaded Italy. **decertatum est.** A. 116; H. 165. 1. **altercum propter crudelitatem.** Hannibal was not guilty of peculiar cruelty in his conduct of the war, but the Romans naturally attributed every evil quality to him, as nations are wont to do to enemies. The only ground for the charge was his treatment of the non-combatants in Umbria. Polyb. III. 86. **odorit,** *will always hold in detestation.*

## CHAPTER IX.

"THE TRUE ORIGIN OF FRIENDSHIP IS TO BE FOUND IN THE NATURAL DESIRE OF LOVING IN OTHERS THAT WHICH IS TRULY WORTHY OF LOVE."

29. **Quod** is strictly an accusative of specification, but is used before **si** and other particles merely as a connective to show the connection of thought with the preceding. Mad. 169. **vel . . . vel,** *even . . . or.* **quod malus est,** *what is more strange* **in homine,** *e.g.* Pyrrhus. **quid mirum est si,** *what wonder is it that.* **quid** is accus. of specification. **moveantur.** The subjunctive represents the action as possible, and shows it as the thought of those who do wonder. **usu,** *by actual intercourse.* **videantur.** A. 322, H. 507. 3. **quamquam,** *and yet.* A. 313. *f*; H. 545. III. n. 2. **amor,** *i.e.* the first favorable impression. **beneficio accepto,** *by the receiving of kindness.* **studio perspecto,** *sc. animi, by perceiving affection* for us in others. **consuetudine adiuncta,** *by the growth of familiarity.* **quibus rebus . . . adhibitis** Abl. abs. **primum motum,** *i.e.* which one feels on perceiving the true worth of another. **et amoris** is added to explain *motum animi, which is one of love* **admirabilis quaedam,** "*a really astonishing.*" **quam si qui,** *etc., and if any think that this feeling has its origin in weakness, so that each man may have some one through whom to gain what he desires.* **minime generosum ortum,** *by no means gentle birth.* Cicero softens the metaphor by adding **ut ita dicam.** **quam . . . natam volunt,** *which they maintain to have sprung,* etc. The clause repeats the idea *ab imbecillitate*

*proficisci.* — **quod si ita esset**, etc. *If this were so*, i.e. if friendship really did have so low an origin. — **ut quisque** begins the apodosis. — **ad amicitiam aptissimus.** A. 234. *b*; H. 391. II. 1. 2). — **secus**, *opposite* or *different.*

30. **ut quisque sibi confidit**, *as each one relies upon himself.* — **sic . . . ut** introduces a comparison within a comparison. — **nullo.** *Nullus* is used in the genitive and ablative for *nemo*, of which those cases were not in use. H. 457. 2. — **sua omnia.** Cf. § 8, *ut omnia tua in te posita esse ducas.* — **quid enim**, sc. *censetis.* — **Africanus indigens mei**, sc. *eratne.* This omission adds great emphasis to the question. A. 218 *a*; H. 399. I. 3. — **ne ego quidem illius**, *and neither was I in need of him.* — **sed ego**, sc. *eum dilexi.* — **virtutis eius**, *of his worth.* — **fortasse nonnulla**, *perhaps not altogether unfavorable.* Mark the modesty. — **causae diligendi**, *motives for loving.*

31. **non ut exigamus gratiam**, *not that we may demand a return. Exigere* is the technical word applied to demanding the payment of a debt. — **beneficium feneramur**, *put kindness out at interest*, i.e. with the hope of receiving a greater one. — **natura** is emphatic, but it is *by nature* that we are inclined. — **non spe mercedis adducti**, *not from the hope of gain.*

32. **ab his**, *from these opinions.* — **qui** has its antecedent in *dissentiunt.* The Epicureans are meant. — **pecudum ritu**, *like brute beasts.* — **voluptatem**, *sensual pleasure.* — **suspicere**, *to raise their thoughts to.* — **contemptam**, *despicable, contemptible.* — **hos quidem**, *such teachers at any rate.* — **ipsi**, *for ourselves, let us.* — **benevolentiae caritatem.** See Note on *benevolentiae coniunctionem* in § 23. — **facta significatione probitatis**, *intimation of moral worth being known.* — **quam**, sc. *probitatem.* — **applicant et admovent.** *Hysteron proteron.* A. 385; H. 636. V. 2. — **usu eius**, *his society.* — **pares**, i.e. having the same quantity. — **aequales**, having the same quality, i.e. equal in position with respect to each other. — **haec**, sc. *bene mereri*, is for *hoc.* Attraction. A. 195. *d*; H. 445. 4. — **certatio**, *a contest* as to which can confer the most benefits on the other. — **quam ab imbecillitate** = *quam si ab imbecillitate esset.* — **gravior et verior**, *more dignified and more real.* This origin is more dignified because it rests upon moral grounds and more real because it depends upon genuine feeling, not adventitious interest. — **conglutinaret . . . dissolveret.** The

protasis and apodosis of an unfulfilled condition. *For if it were expediency that cemented friendships, a change of interest would in turn* (eadem) *destroy them.* — **verae amicitiae sempiternae sunt.** The converse of the proposition must be equally true, i.e. friendships which are broken were never true friendships, and the one who makes the break is the false one. — **nisi quid ad haec forte vultis**, sc. *dicere.* A. 206. *c*; H. 368. 3. n. 2. Lælius is about to pass on to the next division of his subject, but politely gives his hearers a chance to add something on this question. — **tu vero perge**, *pray, do go on.* — **meo iure**, *in virtue of my privilege*, i.e. as being the elder.

33. **recte tu quidem**, sc. *dicis.*

## CHAPTER X.

### "THE DIFFICULTIES OF MAINTAINING FRIENDSHIPS ARE UNIMPAIRED THROUGH LIFE."

**optimi viri** is usually ironical: not so here. — **quae . . . disserebantur**, *the points which were mentioned in the discussion.* — **quamquam** implies that Lælius did not coincide with Scipio in all points. — **ut non idem expediret**, sc. *utrique*, *that their interests changed*, forms the subject of the infinitive **incidere**, which depends upon *dicebat*; so also **ut non sentiretur**, sc. *ab utroque*, i.e. that there was a breach in the harmony of their political opinions. — **saepe** modifies *mutari.* — **aetate ingravescente**, *through the growing burden of years.* — **exemplum**, *an illustration.* — **ineuntis aetatis** = *adulescentiae.* — **quod . . . ponerentur**, *because* (*as he said*) *they were laid aside.* — **praetexta toga.** See Note on § 1. — **ponerentur** = *deponerentur.*

34. **adulescentiam** is the next stage to *pueritia.* — **dirimi**, sc. *amores* as subject. — **perducti essent**, sc. *pueri amores suos.* — **uxoriae conditionis**, *a marriage engagement.* *Conditio* is any compact, and is often used with or without the addition of *uxoria* for *a marriage.* — **commodi alicuius**, *some* other *advantage.* — **quod**, *because.* — **labefactari**, sc. *amores.* — **honoris contentionem**, *struggle for office.* — **optimis quibusque.** See Note on § 13. — **ex quo** = *nam ex eo*, and refers to the entire thought. A. 336. *b*. R.; H. 524. 1. 1).

35. **discidia**, *separations.* — **plerumque iusta**, *generally just*,

i.e. on the part of the one who refuses to do wrong for the sake of his friend. — **aliquid** is explained by the clause *ut . . . ad iniuriam*. — **quod rectum non esset**. Subjunctive both as indefinite and subordinate in *oratio obliqua*. **libidinis ministri**, *ministers of libertinism*. — **adiutores ad iniuriam**, *agents in obtaining perversion of justice*. *Iniuriam* is used in its technical sense of an *inequitable decision*. — **quod qui recusarent** = *cum qui id recusarent*, continuing the construction from *cum aliquid*, etc. — **quamvis** modifies **honeste**, *however honorably*. — **deserere arguerentur**, *would be accused of abandoning*. The impersonal construction is much more common. — **obsequi**, *to be thus compliant*, in a bad sense. But the word is neutral. — **quidvis**, *anything*, i.e. *anything* and everything. — **omnia**, *everything* and anything. — **querella inveterata**, *by the habitual complaining*. — **familiaritates** does not differ much from *amicitias: friendships made by familiar intercourse*. — **sempiterna** is contrasted with *amicitiae sempiternae* in § 32. — **haec ita multa quasi fata**, lit. *these so many fates, as it were*. **quasi** softens the metaphor. — **fata**, *calamities*. — **impendere**, *hang over*. — **subterfugere**, *to escape from under*. Subject of *videri*. — **sapientiae sed felicitatis**, sc. *esse*, *required not only wisdom, but good luck also*. — **ut diceret**. The logical consequence is rather *ut videretur*, but the same looseness is common in English, e.g. 'He went away because he said it was time,' instead of, 'because, as he said, it was time.'

## CHAPTER XI.

PRACTICAL QUESTIONS CONCERNING FRIENDSHIP, XI.–XXVI.

36. **id** is explained by *quatenus . . . debeat*. — **progredi**, *to proceed*, i.e. *to lead us*. — **Coriolanus**. See Index. — **ferre contra patriam arma**, i.e. to invade Rome as Coriolanus did. — **Vescellinum**. See Index. — **regnum appetentem**, *seeking to establish royal power*, the common accusation against the earlier patriots, whom Cicero frequently uses as stock instances.

37. **Ti. Gracchum . . . Q. Tuberone**. See Index. — **derelictum**, *entirely abandoned*. — **Cumanus**, *of Cumæ*. — **hospes**, *a guest-friend*. — **qui aderam consulibus in consilio**, *because I*

*was present as advisor to the consuls*, i.e. when trying the partisans of Gracchus. — **deprecatum**, *to plead for his pardon.* A. 302; H. 546. — **hanc**, for *hoc*, is attracted into the case of *causam*. **tanti.** A. 252 *a*; H. 405. — **fecisset.** A. 321. *a*; H. 516. II. — **etiamne**, sc. *ita putares.* — **si . . . vellet**, *if he wished.* The condition is put as not wholly out of the question; below, **si . . . voluisset**, *if he had wished*, is a condition the possibility of which is wholly past. — **quam nefaria vox**, sc. *est.* An interjection and not dependent on *videtis*, which is absolute. — **dixit**, *se fuisse facturum.* — **Ti. Gracchi temeritati.** The outbreak in which Tiberius lost his life was in 133 B.C. The dialogue is supposed to take place in 129 B.C. Cicero naturally makes Lælius refer to the most recent and notorious political event. — **hac amentia**, *in this mad state.* — **quaestione nova**, *by the newly established court of inquiry*, i.e. to try those who had been connected with Gracchus. Originally *quaestiones* were established to try particular cases as they arose. As civil life became more complicated, *quaestiones perpetuae*, presided over by a Prætor or a special officer (*iudex quaestionis*), were established to try all causes according to the law under which they came. The crime for which Blossius would be tried would be *vis*, and the *quaestio de vi* was not established until later. In the case of Blossius and that of the others concerned in the same transaction, a special *quaestio* would have to be established by a new law. — **ad hostes**, i.e. to Aristonicus, the pretender, then in arms against Rome, trying to usurp the kingdom of Bithynia after the death of Attalus III., his natural father. He was defeated by M. Perperna and brought to Rome to adorn his triumph, and finally executed. On this Blossius committed suicide. — **nulla excusatio peccati**, *no valid defence of a crime.* — **peccaveris.** A. 307. *c*; H. 473. 2. — **amicitiae opinio**, *belief of another in your virtue.*

38. **velint** and **velimus** are indefinite subjunctives, *whatever they may chance to wish; we may chance to wish.* — **perfecta quidem sapientia si simus**, *provided we are persons of perfect wisdom*, i.e. if we have ideal wisdom and goodness of the Stoics. — **res**, *the practice* or *arrangement.* — **sed loquimur**, etc. The opposition is to *perfecta sapientia*, *we, however, are talking of every-day friendships in which there is no question of perfect wisdom.* — **ex hoc numero** = *ex horum numero.* — **sapientiam**,

the wisdom of such as live according to nature, described in §§ 18 and 19.

39. **videmus**, *we know*, = *scriptum videmus*. — **Papum Aemilium C. Luscino.** See Index. — **patribus** *maioribus*. — **bis una consules** and **collegas in censura** are explanatory of *sic*. — **tum** = *deinde*, *secondly*. — **inter se**, *with one another*. — **M'. Curium et Ti. Coruncanium.** See Index. — **igitur.** A. 156. *k*; H. 554. IV. 3. — **ne suspicari quidem**, *not even suspect*, and therefore much less *believe*. — **quemquam.** A. 105. *d* and *h*; H. 457. — **fidem**, *promise* or *pledge*. — **iusiurandum**, i.e. the oath taken on assuming office. — **hoc quidem**, i.e. a request of this kind. — **quid attinet dicere**, *what need to say*. — **si contendisset**, sc. *aliquis ex iis*. — **sanctissimi viri**, *the purest of men*. — **facere**, sc. *aliquem* as subject with which **rogatum** agrees. — **C. Carbo, C. Cato.** See Index. — **minime**, sc. *acer*. — **tunc**, i.e. at the time of the death of Tiberius. **nunc**, i.e. in 129 B.C., when this dialogue is supposed to have been held, when Caius had not entered on his anti-patrician career. Hence Cicero seems to have fallen into a slight anachronism. — **idem acerrimus**, sc. *fratrem sequitur*.

## CHAPTER XII.

40. **sanciatur.** The technical word for passing a law. The people is said *sancire legem*. — **neque, nec** = *nec, nec*. Quite common in Cicero. — **turpis excusatio**, *that mode of defending oneself is disgraceful*. *Excusatio* is the act of pleading an excuse or making a defence. — **minime accipienda**, *not to be allowed*. — **Etenim** introduces a digression on the subject of politics, extending through **quidquam tale conatur.** — **eo loco**, *in such a position*, i.e. in political affairs. — **nos** *Romanos*, not Lælius and his sons-in-law. — **longe prospicere**, *to look out from afar for*. — **de spatio curriculoque**, *from its old course and track*, a metaphor from the chariot race. *Spatium* is the whole ground: *curriculum*, the part where the running takes place. — **consuetudo maiorum**, *the* political *custom of our ancestors*. Cicero, by putting this sentiment into the mouth of Lælius at this period, is expressing his own view of the origin

of the change in the spirit of Roman politics, which had resulted, in his own time, in the conspiracy of Catiline, and the civil war and usurpation of Julius Cæsar. It is the view of the strict Roman Conservative, who believes the fault to lie in the encroachments or illegal conduct of the popular leaders, without seeing how much of the blame lay at the doors of the selfish politics of his own party.

41. **regnum** and **regnavit** were the most offensive words to a Roman ear. The 'few months' during which Tiberius Gracchus may be said to have 'reigned,' i.e. enjoyed a power as tribune which practically overshadowed that of the other magistrates, may be considered to be those early months of 133 B.C., in which, after obtaining the expulsion from office of his colleague Octavius, he and his brother and father-in-law were nominated *triumviri* for carrying out the agrarian law which he had himself introduced. He was killed when demanding re-election as tribune for the following year. — **vel**, *or, in fact.* — **quidem** adds emphasis to *regnarit, he actually reigned.* — **quid in P. Scipione effecerint**, i.e. his death. He attributes it here to the friends of the Gracchi. See Index, s.v. *Scipio.* — **non queo** is always used by Cicero instead of *nequeo*, although he does use other forms of *nequeo.* — **Carbonem sustinuimus**, *we endured Carbo*, who succeeded Tiberius Gracchus as Triumvir, or commissioner, for dividing the lands by virtue of the *lex Sempronia.* The aristocracy dared not further incense the people by the punishment of Carbo on account of the feeling aroused by the murder of Tiberius Gracchus. — **quoquo modo potuimus**, sc. *sustinere.* — **de C. Gracchi autem tribunatu.** The tribuneship of Caius Gracchus began in December, 123 B.C. The anachronism is probably due to Lælius' thinking of the growing popularity of Gracchus, which showed that before long he would become the leader of the popular party. — **serpit enim in dies res,** *for an institution is daily creeping in.* It refers to the laws in regard to the ballot of which he proceeds to speak. Some read *serpit deinde res.* — **cum semel coepit**, sc. *labi.* — **in tabella,** *in the case of the ballot bill.* Up to this time the votes for a consul, etc., had been given *viva voce;* in 139 B.C. Gabinius introduced a ballot bill (*lex tabularia*) which enacted that votes at elections should be given by ballot. This was extended in 137 B.C. to votes in public trials, except in the case of *perduellio*

(treason), by the *lex Cassia*. The ballot was in 131 B.C. extended to voting on laws, by the *lex Papiria* (Cicero), and to cases of *perduellio* in 107 B.C., by the *lex Caelia*. — **iam ante**, i.e. before the time of Caius Gracchus. — **videor**, sc. *mihi*. — **populum** here *plebem*. — **res maximas agi**, *the most important measures decided*. — **haec fiant**, *these revolutionary movements may be made*.

42. **quorsum haec**, sc. *disputo*. A. 206. *c*; H. 368. 3. n. 2. — **quia**, sc. *disputo*. I say them, *because*. — **sociis**, *companions*. Note that Cicero scorns to honor men associated together for evil deeds with the name *amici*. — **igitur** marks the return to the subject. — **ignari casu aliquo**. Observe the omission of the conjunction. — **ne existiment**. A. 317; H. 499. I. — **in magna aliqua re publica peccantibus**, *sinning in some public matter of importance*. **improbis** and **bonis** have reference to political conduct. — **impietatis**, *treason*. *Impius* is the common epithet of one who takes up arms against his country. — **Themistocle**. See Index. — **imperator** = στρατηγός. — **bello Persico**, 480 B.C. (Salamis), 479 (Platæa). — **propter invidiam**. Themistocles was ostracized in 471 B.C., not solely, however, from the jealousy of his fellow-citizens, but apparently at the instigation of the Spartans. He fled after the death of Pausanias in the following year, because he had implicated himself in that statesman's Medism. When he took refuge with the king of Persia, he offered to help the king take vengeance on Athens, but seems never to have done anything in that respect. — **fecit idem**, i.e. *ad hostes se contulit*. — **viginti annis ante**. Coriolanus was said to have been banished from Rome in 491 B.C. — **itaque**, *and so*. — **mortem sibi uterque conscivit**, *both committed suicide*. One account asserted that Themistocles died by drinking bull's blood (Plut. *Them.* 31), but Thucydides (I. 138), though alluding to this, asserts that he died a natural death, νοσήσας τελευτᾷ τὸν βίον. Of the suicide of Coriolanus, Livy (II. 40) says nothing; he says that the oldest annalist, Pictor, asserted that he lived to old age, while others say he was killed by the Volscians for having spared Rome. Shakespeare has adopted the latter story, which he found in Plutarch.

43. **talis**, *such* as he describes in § 41. — **excusatione amicitiae**, *by pleading friendship*. — **ut ne quis . . . putet**, *that no one may think*. In final clauses introduced by a relative or by a

connective and verb, the negative is generally *ne*. Roby, 1638. — **concessum**, *esse*. — **amicum . . . sequi** is the subject of *concessum*. — **quod** refers to the clause *amicum . . . sequi*. — **haud scio an**, *I rather think will be the case*. Cicero makes Lælius speak prophetically of what had really happened since. — **sit** is here used both as an auxiliary verb with **futura**, *is going to be*, and as a substantive verb, *it is to-day*.

## CHAPTER XIII.

44. **prima**, *principal*. — **sanciatur**. See Note on § 40. — **honesta**, *only* what is right. — **dum rogemur**, *until we are asked*. A. 328; H. 519. II. 2. — **libere**, *with all freedom of speech*, or *with candor*. — **plurimum . . . pareatur**. This point is fully discussed in §§ 89–90. — **non modo aperte sed etiam acriter**, *not only frankly, but even sharply*, which excludes the idea of ill-temper or maliciousness. — **adhibitae**, sc. *auctoritati*.

45. **quibusdam** probably alludes to the schools of Epicurus and of Aristippus of Cyrene. Some lines in Euripides, which no doubt Cicero had in mind, exactly express the sentiment. *Hippol.* 258:

> Τὸ δ' ὑπὲρ δισσῶν μίαν ὠδίνειν
> Ψυχὴν χαλεπὸν βάρος.

According to Epicurus, perfect happiness consisted *in animi securitate et vacatione omnium munerum*, 'perfect repose of the feelings and freedom from every tie.' — **audio**, *I am told*, — a modest way of putting it, as though he were not himself acquainted with Greek literature. — **habitos**, sc. *esse*. — **placuisse mirabilia quaedam**, *some astonishing opinions are entertained*. *Placere* is often used to indicate a judgment or opinion. — **persequantur argutiis**, *refine upon in their subtleties*. — **partim** corresponds to **alios**, beginning the next sentence, and refers to *quibusdam*. — **nimias amicitias**, *too warm friendships*, not *too many friendships*. They did not wish one to be so attached to his friend as to feel his friend's sorrows so keenly as if they were his own. — **pro pluribus**, *for more than one*, viz., himself and his friends. — **satis superque esse sibi**, *has*

*enough and more than enough for himself.* — **quam laxissimas habenas**, *the reins as free as possible.* — **quas** *ita ut eas.* — **caput enim . . . securitatem**, *the chief point for happiness is freedom from care.* — **si . . . parturiat**, *if one is, so to speak, to be in labor:* a hesitating translation of ὠδίνειν in Euripides. *Tamquam* softens the metaphor, which is much stronger in Latin than in Greek.

46. **alios**. The Cyrenaics. — **quem locum**, *which view.* — **paulo ante**. See 26, where *propter imbecillitatem* answers to *ut minimum firmitatis habeat*, etc. — **expetendas**. *Expetere* = προαιρεῖσθαι, and is used of deliberate choice. — **haberet**. A. 287. *h*; H. 495. V. — **appetere** is used of the natural desires, ἐπιθυμία. — **mulierculae**, *weak women:* the diminutive expresses some contempt. Seyffert compares the use of the German *Frauenzimmer*, 'one's womankind.' — **calamitosi**, *those suffering from a reverse of fortune*, especially of the sort which affected a man's civil rights and property. — **beati**, *fortunate.*

47. **O praeclaram sapientiam**! Ironical. — **nihil a dis**, sc. *datum.* — **habemus** = *accepimus.* — **specie** is ablative of specification. — **blanda**, *seductive.* — **reapse** = *re* + *ipsa*, *in fact*, opposed to *specie*. A. 100. *c*; H. 186. IV. 5. — **multis locis**, *on many grounds.* — **consentaneum**, *becoming.* The word seems nearly always elsewhere constructed with *cum* or with the dative, but Cicero now and then uses it absolutely. Cf. *N. D.* II. 42, *cum in aethere astra gignantur, consentaneum est in iis sensum inesse et intelligentiam.* In both cases some word is implied; here it would be *honesto*, as the course of action rejected is *honesta*. — **ne sollicitus sis**, i.e. merely to avoid anxiety. — **virtus** implies **cura**, because virtue implies the rejection of what is opposed to itself, and that cannot be done without trouble and care. A good man must fight the good fight. — **aspernetur**, sc. *ut*. — **itaque** = *atque ita, and so.* — **iustos maxime dolere**, *the just feel the most pain over.* — **bene constituti**, *of a well-regulated.*

48. **si cadit**, *if, as is the case, grief does fall to the lot of.* The indicative shows that no uncertainty applies to this condition. — **profecto** = *pro facto.* — **arbitramur**, *we must suppose.* — **aliquas**, *some.* The idea is that friendship brings with it some annoyance, but the desire of avoiding that is not a good, sufficient reason for avoiding friendship altogether. — **quid enim**

**interest** is used to verify the statement made in *qui profecto cadit.* — **motu animi sublato** = a conditional clause. — **truncum aut saxum**, "stock or stone." Compare this passage with the poem of Tennyson, where he says that he envies not

> "The heart that never plighted troth,
> But stagnates in the weeds of sloth,
> Nor any want-begotten rest.
> I hold it true whate'er befall;
> I feel it when I sorrow most:
> 'Tis better to have loved and lost
> Than never to have loved at all."

— **isti**, i.e. the Stoics. — **duram**, *hard*, that admits of no impression, and **ferream**, *stiff*, admitting of no bending. — **quandam** is used to soften the assertion. — **tenera atque tractabilis**, *gentle and open to the touch of sympathy.* — **bonis amici**, *the good fortune of a friend.* — **diffundatur et contrahatur**, sc. *virtus* as subject, which here = *animus virtute praeditus.* The metaphor seems to be taken from water that flows expanding in the sun, and is contracted and frozen by the cold. The mind, according to the Stoics, *expands* with pleasure and *contracts* with pain. — **angor**, *the pinch of pain or grief. Angere* is properly *to squeeze*, hence *angina*, 'quinsy,' which throttles. — **non tantum valet**, *is not of sufficient importance.* — **non plus quam** = *non magis quam, any more than.* The sentence is a brief expression for *non plus quam valent curae et molestiae, quas nonnullas afferunt virtutes, ut ipsae virtutes repudientur.*

## CHAPTER XIV.

**contrahat**, *unites* or *cements.* Its subject is variously given. Some say supply *quis* indefinite; others, *similis animus;* still others, *significatio virtutis;* but the majority take the entire clause *si . . . eluceat.* — **supra dixi**, i.e. in § 32. — **eluceat.** Cf. § 27, *quasi lumen aliquod probitatis et virtutis.* The metaphor is from the rising sun, as shown in *exoriatur.* — **similis animus**, "*a kindred spirit.*" — **cum** = *quotiens.* — **contigit.** For the tense, A. 279. *d.* R.; H. 471. II. 3.

49. **delectari**, etc. Note the chiasmus — *delectari multis inanibus rebus, — animante non admodum delectari.* — **honore . . . corporis.** Notice that these words go in pairs, *honore* and *gloria* representing the aims of nobler minds; *aedificio* and *vestitu cultuque corporis*, the aims of the vulgar. — **aedificio**, here collective, denotes buildings of all kinds. — **cultu**, *care*, i.e. with reference to adornment and personal beauty. — **animante**, *a living, sentient being. Animans*, 'an animal,' is feminine, but masculine when it denotes a human being, as here. — **eo** is in apposition with *animante*. — **ut ita dicam** is used to soften **redamare**, a word coined by Cicero to translate ἀντιφιλεῖν, and not found elsewhere. — **admodum** is to be taken closely with **non**, *not so very much, but moderately*. — **remuneratione** has reference to *redamare* only, while **vicissitudine** refers both to *amare* and *redamare*. — **studiorum officiorumque**, *personal affection and kind offices.* The latter is the result of the former.

50. **quid**? This particle is used for emphasis, to call particular attention to what follows; *what* do you think of this which I am about to say? — **nihil esse**. It will be noticed that the comparison is not strictly perfect. 1. There are *two* members in the first part (*nihil — rem ullam*) and *three* in the second (*amicitiam — homines — similitudo*); 2. **similitudo** ought to be in the accusative case, but it is attracted into the case of the relative, *quod*. — **verum esse**, *that it is true as a matter of fact.* The subject is the clause *nihil esse . . . similitudo*, and the clause **ut bonos . . . natura** denotes the consequence or result. A. 332. *f*; H. 499. 3. and 501. 2. — **quasi propinquitate atque natura**, *as if by a natural relationship.* Hendiadys. — **appetentius** denotes the *longing* for some object. — **similium** is neuter, *of things like itself*. — **rapacius** denotes the actual seizing of the desired object. — **hoc constet, ut opinor**, *we may, I think, consider this as settled*. — **necessariam**, sc. *esse*. — **qui** is attracted to the gender of *fons*. — **eadem bonitas**, *this same goodness*, referring to *bonis inter bonos*. He means, by saying that there is a natural feeling of affection between good men, 'I do not confine this observation to philosophers; the goodness I speak of is such as may exist among ordinary men' (**multitudo**). — **inhumana**, *unkind*. — **immunis**, *selfish*, that takes on itself no duty for another. It is used both actively and passively: (1) *giving nothing;* (2) *liable to nothing*, hence *innocent.*

Cf. St. Paul, 1 Cor. xiii. 4, "Charity suffereth long and is kind." —**superba**, *repellant.* —**quae soleat** = *cum ea soleat.*

51. **utilitatis causa** must be taken with *amicitias.* —**fingunt**, *falsely suppose.* —**amicitias**, sc. *esse.* —**tantum abest ut . . . beneficentissimi**, *and so far from the truth is it that friendships are cultivated from a need of help, that it is the most nobly endowed — who have least need of another's aid — who are the most liberal and ready to do kind offices*, i.e. who are willing to do the most for their friends, and thereby show their value for friendship. The argument is not very convincing or very clear. The poor man might answer that he is not *liber* and *beneficus* because he has nothing with which to be so. Cicero means that *ceteris paribus*, the most richly endowed man is generally ready to make the most sacrifices to retain friendships; which shows that friendship has a value in his eyes independent of what he can get by it, for he wants nothing. A. 332. *d*; H. 502. 3. —**atque haud . . . amicis**, *and yet I am inclined to think that it would not even be advantageous that friends should never lack anything at all*, i.e. for one's readiness to supply them would add a new vigor to our friendship. —**ubi**, *how.* —**nostra** = *mea.* —**igitur** draws the conclusion from the preceding sentence, which, although put in the form of a question, is meant to be a conclusive argument.

## CHAPTER XV.

52. **deliciis diffluentes**, *enervated by luxury.* —**quam nec usu**, etc., *of which they have no knowledge, either practical or theoretical.* —**habent cognitam.** A. 292. *c*; H. 388. I. n. —**pro deorum fidem.** Accusative of exclamation. —**ut** = *ea condicione ut, on the condition that.* —**circumfluere**, *to overflow.* —**nimirum**, *that is to say*, or *of course I mean.* —**fides**, *confidence.* —**stabilis benevolentiae**, *permanent good-will.*

53. **quis diligat**, *who would love.* The subjunctive is used in such dubitative sentences, or we might call them rhetorical questions, which put a case but do not expect an answer. —**metuat** is generic subjunctive. Cf. St. John, iv. 18, "There is no fear in love, for perfect love casteth out fear." — **coluntur**,

sc. *tyranni*. — **simulatione**, sc. *amicitiae*. — **dumtaxat ad tempus**, *but only for a season*. — **quod** refers to the thought of the preceding sentence, and is further explained by *tum se intellexisse*, etc. — **Tarquinium**, i.e. Tarquinius Superbus. — **exsulantem** is added as explanatory of *tum*. — **tum . . . cum posset**, *then and not till then, when*. — **gratiam referre**, *to make a return*.

54. **miror . . . si potuit**, *I am astonished at his being able*. **Si** implies no condition and = *quod*. — **illa superbia**, *with his notorious haughtiness*. Ablative of quality with **illa**. A. 102. *b*; H. 450. 4. — **amicum** is in apposition with *quemquam*. — **atque**, *and again*. — **praepotentium** is in apposition with *multorum*, *of many*, that is, *the very powerful*. — **non enim solum**, etc. Cf. the Scholiast on Theocritus, *Idyll* IX. 19, who quotes from Menander, ὁ πλοῦτος τυφλόν, Τυφλοὺς δ' ἐς αὐτὸν ἐμβλέποντας δεικνύει. — **efferuntur**, *they are carried beyond themselves*, i.e. *they are exalted*. — **fastidio et contumacia**, *by haughtiness and self-will*. *Fastidium* refers to the physical effect, analogous to loathing, produced by pride in the person who yields to it; *contumacia* is the haughty overbearing conduct resulting from it. — **quicquam** = *quisquam*. — **insipiente fortunato**, *than a fool favored by fortune*. *Insipiens* is here used as a substantive. See Madvig, 301. *a*. obs.; A. 188; H. 441. — **antea** is used *proleptically*. — **commodis moribus**, *of affable manners*. — **imperio, potestate**, *military and civil authority*. — **immutari . . . sperni . . . indulgeri**. Note the change of subject. The expression *sperni . . . noris* is explanatory of *immutari*. — **novis**. A. 230; H. 384. 5.

55. **cum plurimum possint**, *when they are very influential*. — **copiis**, etc., differ very little in meaning. — **vasa pretiosa**, *plate*. — **amicos non parare**, *and yet not to acquire*. Asyndeton. — **ut ita dicam**, *so to speak*, used to introduce a word used in a metaphorical and unusual sense, as **supellectilem**, *furniture*. — **etenim . . . laborent**. Cf. "He heapeth up riches and knoweth not who shall gather them." — **eius**. A. 214. *c*; H. 402. 403. — **istorum** = *istarum rerum*. — **qui vicit viribus**, *who is the stronger*. — **sua cuique**, *to each man as his own*. — **ut** = *ita ut*. — **hactenus**, *thus far and no farther*, i.e. enough of this.

## CHAPTER XVI.

56. **constituendi sunt**, etc. A confusion of two constructions: *constituendum est qui sint* and *constituendi sunt in amicitia fines.* — **fines et quasi termini**, *boundaries and limits, so to speak.* — **diligendi**. *Diligere* is the practical display of *amicitia.* — **tres sententias ferri**, *three opinions are given. Sententiam ferre* is the ordinary phrase used of a *iudex* giving his vote, perhaps because of his really bringing his *tessera* to the ballot-box. — **unam**, sc. *sententiam*, held by Epicurus. — **pariter aequaliterque**, cf. note on *pares et aequales*, § 32. — **quanti . . . tanti**. A. 252. *a*; H. 401. n. 4.

57. **nulli prorsus** (=*proversus*) are to be taken together, *to none at all.* — **nec** correlates not with another *nec*, as would be natural, but with *altera sententia est* beginning § 58, a change of construction brought about by the length of the intervening clause. — **sit animatus**, sc. *quisque.* — **quam multa enim**, etc. Le Clerc quotes a remark of Madame Lambert: *Il y a bien des choses qu'un honneur délicat vous défendrait pour vous-même, qu'il vous serait permis et honnête de faire pour vous amis.* — **quae nunquam faceremus**, *which we had never thought of doing.* The subjunctive follows the limiting *quae*, and the past tense marks the action as unfulfilled. — **nostra causa . . . causa amicorum**. Chiasmus. The repetition of *causa* in the second member is unusual. — **supplicare**, sc. *aliqui*. This and the other infinitives are in apposition with *multa.* — **tum**, *again.* — **acerbius invehi . . . insectari vehementius**. Chiasmus. — **quae . . . honestissime**, *which in our own interests are not done very honorably, in the interests of friends deserve the highest respect.* With **honeste**, sc. *fiunt.* — **multaeque res**, etc., "repeats and gives more exactly the general statement contained in the words *quam multa . . . amicorum.*" — **detrahunt**, *subtract.*

58. **definit paribus officiis**, *limits friendship to an equality of good offices and feelings.* — **nimis exigue et exiliter**, *too minutely and meanly.* — **ad calculos . . . amicitiam**, *to call friendship to a reckoning. Calculi* are pebbles used in counting. — **ut . . . datorum**, *that the accounts of receipts and disbursements may balance.* — **accepta** and **data** mark the debit

and credit sides of the ledger: here they carry on the metaphor of *ad calculos vocare*. *Expensa* is more common than *data* to denote the credits. — **divitior** is always used by Cicero instead of *ditior*. — **acceperit**. The English idiom causes us to expect *accipiat*; but the use of the tenses in Latin is much more exact. — **excidat . . . defluat . . . congeratur**. All metaphors from the measuring of articles of commerce. We are not to fear that our kindnesses to our friends are likely to overflow or be superfluously bestowed. — **plus aequo** modifies *quid*.

59. **finis**, sc. *amicitiae*. — **faciat**. There does not seem much reason, except variety, for the subjunctive here, if it is not also used in the corresponding clause in § 56. — **abiectior**, *too dejected*, i.e. one has too low an opinion concerning himself. — **fractior**, *too much broken*. — **eum** = *talem virum*. — **eniti et efficere**, *to strive and to bring it about* = *to strive*. A sort of hendiadys. — **iacentem**, *downcast*. — **alius**, *some other*. — **si prius . . . dixero**, *only first repeating*. — **vocem**, *saying*. — **ita amare**, etc. The saying is attributed by Aristotle also (*Rhet.* II. 13) to Bias, one of the seven wise men. Aulus Gellius (XVII. 14) quotes a version of it from the *Mimi* of Publius. It is reproduced by Sophocles (*Aiax*. 679). Bias gave as his reason that most men are bad (οἱ πλεῖστοι ἄνθρωποι κακοί). — **aliquando**, *some time or other*. — **esset osurus**, sc. *quis*, indefinite from the unexpressed subject of *amare oportere*. — **nec se adduci**, sc. *dicebat*. — **putaretur**, sc. *dictum esse a Biante*. — **Biante**. See Index, *Bias*. — **unus e septem**. See Note on § 7. — **impuri cuiusdam aut ambitiosi**, *of some base-minded or ambitious person*. *Impurus* is one who acts from dishonest motives, and includes *ambitiosus*, one that acts with selfish or egotistical views, and *omnia revocantis*. — **potentiam**. Cicero generally used *potentia* in a bad sense of improper or (in politics) unconstitutional power, as opposed to *auctoritas*. The idea is of a man who would make everything serve his own ends. — **quin etiam**, *nay, more*. — **necesse erit**, i.e. if we adopt the precept of Bias. — **cupere** refers to the impulsive action of the feelings; **optare**, to the calm judgment of the intellect. — **sibi** refers not to the subject of *det*, but to the omitted subject of *cupere*. — **tamquam ansas ad reprehendum**, *handles, so to speak, to hold him by*, perhaps, *for fault-finding*. — **angi, dolere, invidere**, *to be tormented, grieved, and jealous of*.

Sommerbrodt notes that each of the three words is longer by a syllable than the preceding one, as if to mark the growth of feeling. Note that the first two govern the ablative; the third, the dative.

60. **illud praecipiendum fuit**, *the following should have been the rule given.* — **ut ne quando.** See Note on § 43. — **quando**, *ever.* It is used after *ne* instead of *aliquando* when unemphatic. — **in deligendo**, *in choosing* a friend. This reading, instead of *diligendo*, is supported by the Paris MS. and seems to be necessary to the sense, answering to *in amicitiis comparandis.* — **potius quam tempus cogitandum**, *rather than that calculations should be entertained as to the possibility of a breach.* — **tempus**, *of the time* coming for a breach.

## CHAPTER XVII.

61. **his . . . arbitror**, *I think, therefore, that we must establish these limits. Utendum*, when in construction with *esse*, is frequently impersonal. A. 249. *b.* n.; H. 421. III. n. 4. — **ut**, *with this limitation, that.* — **cum . . . tum**, *granting that, then.* — **emendati**, *free from faults.* — **sine ulla exceptione** is attributive. — **ut etiam** merely introduces another limitation to *his finibus utendum.* — **qua fortuna**: ablative. — **minus iustae voluntates**, *the less honorable wishes of our friends*; a milder way of putting it than *iniustae.* — **aut caput agatur aut fama**, *either their existence or position as citizens is at stake*, i.e. they are in danger of incurring either *capitis deminutio* or *infamia.* — **declinandum de via sit**, sc. *recti, one may decline a little from the straight path.* Cicero is conveniently vague on this nice point of casuistry, but he illustrated his doctrine in his own person; for he begged his friend Lucceius in writing the history of the Catilinarian conspiracy to praise him even more than he thought justified, — *vehementius etiam quam fortasse sentis, etsi in eo leges historiae neglegas. Ep. ad Div.* V. 12. — **modo ne** = *dummodo ne.* — **est enim quatenus**, *for there is a certain point to which.* — **possit** is subjunctive of characteristic. — **nec vero neglegenda est fama**, *nor indeed must one's reputation be disregarded.* This clause expands *modo . . . se-*

*quatur.* Though for a friend's sake one may 'do a little wrong,' yet reputation is so powerful an instrument for good that it must not be lightly imperilled. — **mediocre**, *unimportant.* — **blanditiis et assentando**, *by wheedling and flattery.* — **virtus**, not virtue in general, but that *quam sequitur caritas.*

62. **cuius omnis sermo**, *from whom the entire discourse concerning friendship proceeded.* — **omnibus rebus**, sc. *aliis.* — **diligentiores essent**, *were more careful than in friendship.* — **posse**, sc. *dicebat* implied from *querebatur.* — **quasi signa et notas**, *signs, so to speak, and points;* words apparently applicable to animals. — **firmi et stabiles et constantes**, *the immovable, steadfast, and consistent,* which qualities made up the *gravitas* of the Roman *vir gravis.* — **expertum** agrees with the subject of *iudicare, unless you have actually tried a man* = *nisi expertus sis.* — **in ipsa amicitia**, i.e. after the friendship has been formed. — **praecurrit**, *forestalls.*

63. **sustinere**, *to check.* — **quo** (= *ut eo*) **utamur**, *so that we may enjoy friendship, after we have to some extent tested the character of our friends, just as we use horses when they have been tried.* The passive use of *periclitatus* is rare. — **in parva pecunia**, *in a matter involving a small amount of money*, i.e. where the neglect of friendship would enable them to gain even a small sum. — **quam sint leves**, *how worthless they are.* — **movere non potuit**, *could not have changed.* — **sordidum**, sc. *esse*, of which *praeferre* is the subject. — **honores** is the general word which includes the others, *office;* **magistratus**, *civil offices;* **imperia**, *military offices;* **potestates**, *positions of authority*, such as are given by the others or by state appointment. — **ex altera parte . . . ex altera**, *on the one side . . . on the other.* — **ius amicitiae**, *the just claims of friendship.* — **multo.** This form of the adverb is justified by the *magis* in *maluit.* — **illa**, *the former.* — **imbecilla . . . potentiam**, i.e. human nature is too weak to despise the possession of power. — **si consecuti sunt**, *if they have attained it.* — **obscuratum iri arbitrantur**, *they think that it* (i.e. their treason to friendship) *will be forgotten*, i.e. on account of their prosperity.

64. **qui . . . versantur**, i.e. politicians. — **ubi invenias**, sc. *si quaeras.* The subjunctive implies that the search is not likely to take place. — **anteponat** is generic subjunctive after a limiting *qui.* — **quid.** See note in § 50. — **graves**, *burdensome;* **difficiles**,

*difficult to carry through.* — **calamitatum societates**, *association in misfortunes*, i.e. with those who are under a cloud, especially in civil affairs. — **inventu**. A. 303; H. 547. — **quamquam**, *and yet on the other hand.* — **Ennius**. See Index. — **Amicus certus**, etc. For this line of Ennius, Seyffert compares Euripides, *Hec.* 1226, ἐν τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατοι φίλοι. The alliteration is like that of our parallel proverb: "A friend in need is a friend indeed." For the metre, see A. 365; H. 622. — **haec duo**, *these two lines of conduct*, refers to the last two clauses of the sentence. — **levitatis et infirmitatis**, *of fickleness and weakness*. A. 220; H. 409. II. — **in bonis rebus**, sc. *suis*. — **aut**, sc. *si*. — **in malis**, sc. *amicorum*. — **deserunt**, sc. *amicos*. — **utraque in re**, *in either case*, i.e. whether in prosperity or adversity. — **gravem, constantem, stabilem**, *worthy, consistent, and steadfast*. — **hunc**, sc. *esse*. — **maxime raro** is a more sounding and rhetorical form of expression than *rarissimo*.

## CHAPTER XVIII.

65. **fides**, *sincerity, trustworthiness*, that on which one can rely. — **eius**. Note the emphasis given the word by its position. — **simplicem**, *frank*, contrasted with **multiplex** and **tortuosum**, *deceitful and wily*, below. — **communem**, *courteous*. — **consentientem**, *congenial*. — **qui . . . moveatur**, *who is moved by the same feelings*, as his friend. — **par est** = *aequum est*. — **fidelitatem** = the *fides* above. — **tortuosum**, *wily*, i.e. morally crooked. — **qui natura consentit**, *who is naturally sympathetic*, i.e. not only in artificial or temporary agreement, but radical in harmony. — **addendum est**, to this *must be added*, the clause *ut . . . oblatis* being the subject. The idea is: Though a friend is to speak out, and sharply if necessary, yet he must not take *pleasure* in finding fault or be ready to credit charges brought by others. For he is to be *constans*, consistently friendly through all that happens. — **crimina inferre**, *to bring charges against*. In the next clause, *oblatis* is used partly for mere variety, but partly also as the more natural word for charges brought with hostile feelings. — **iamdudum tracto**, *of which I have been* (and am still) *treating for some time*, i.e.

from § 56, when he began to consider the limits to which friendship was to be carried; that is, to what point a man was to be *constans* in friendship. A. 276. *a*; H. 467. 2. — **fit verum illud,** *that is shown to be true, is confirmed.* — **initio**, i.e. in § 18. — **quem eundem sapientem,** *whom we may* (with the Stoics) *call wise also.* — **tenere,** *to hold fast to these two principles.* 'To hold' in the sense of 'to think' or 'believe' is *habere.* — **primum . . . deinde.** Note the anacoluthon. The first clause is given as a precept; the second as in apposition with *haec duo.* — **aperte odisse,** *to hate openly.* — **fronte occultare sententiam,** *to hide one's opinion by one's looks*, i.e. *fingere vultum*, 'to assume a feigned expression.' — **allatas.** Notice the still farther variety from *inferendis* and *oblatis*, as also in **criminationes** instead of *crimina. Criminatio* is properly the act of bringing a charge, but not the charge itself (*crimen*). — **aliquid** is subject of *violatum esse*, and the entire clause is explanatory of *suspiciosum.*

66. **accedat huc**, etc., *to this should be added a sweetness of conversation and manners.* Cicero uses *accedit* in this sense with a great variety of pronouns and adverbs: *accedit eo, quod*, etc.; *accedit eodem; accedit ut; accedit quod; accedit etiam, quod*, etc.; *accedit ad aliquid; accedit alicui aliquid.* — **haud quaquam mediocre**, a *litotes* for *maximum*, 'a very poteut sauce to friendship.' — **condimentum** (*condire*), *a flavoring* or *sauce.* — **tristitia**, *sternness* or *gloominess of temper*, opposed to *remissior* and *liberior.* — **in omni re** modifies **severitas** as an attributive. — **in omni re severitas**, *habitual seriousness*, opposed to *dulcior* and *proclivior.* — **ad omnem comitatem facilitatemque**, *to every kind of good-fellowship and good-nature.*

## CHAPTER XIX.

67. **exsistit** nearly = *est.* — **hoc loco** = *hac in re*, 'in this part of our subject.' — **subdifficilis**, *of some little difficulty.* Cicero is fond of thus qualifying his words. — **num quando**, *whether at any time.* — **veteribus**, *to the old ones*, refers solely to length of time. — **vetulis**, *old and worn out*; the diminutive expressing some contempt. — **teneros**, *young.* — **homine**, *of a human being*,

suggested by the *equis* immediately preceding. — **satietates**, *a surfeit*. Cicero is fond of using the plural of abstracts when there is a plural genitive depending upon them. A. 75. 3. *c*; H. 130. 2. — **veterrima quaeque**, *all the oldest*. Lahmeyer quotes Ecclesiasticus ix. 10, "Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure." — **ut . . . ferunt**. All wines will not bear keeping. — **illud quod dicitur**, *the saying*. — **modios . . . expletum sit** in apposition with *illud quod dicitur*. The proverb is in Aristotle, *Eth. Eudem.* VII. 2, *εἰς παροιμίαν ἐλήλυθεν ὁ μέδιμνος τῶν ἁλῶν*. — **ut munus expletum sit**, *that the duty of friendship* (which consists in making a complete harmony of souls) *may be fully performed*.

68. **novitates**, *novelties*, here, constant formation of new friendships. — **spem** is used absolutely. — **ut . . . appareat** denotes a consequence. — See Note on *verum esse ut* in § 50. — **herbis**, the green shoots of the corn. — **non fallacibus**. Cf. Horace, *Ep.* I. 7. 87, *spem mentita seges*, and Tibullus II. 1. 19, *et seges eludit mensem fallacibus herbis*. — **fructus appareat**, sc. *futurus*. — **vetustas** = *vetustas amicitiae*. — **consuetudinis**, *association*. — **in ipso equo**, *in the case of the very horse*. — **nemo est quin**. A. 319. *d*; H. 504. I. — **quo consuevit**, sc. *uti*. — **montuosis**. The admiration of the picturesque in mountain scenery is a modern idea. Cf. Boswell, *Life of Johnson*, III. 108.

69. **maximum est**, *it is very important*. See Note on *caput*, § 45. — **parem esse**, indefinite subject, *to put oneself on a level with*. — **excellentiae quaedam**, *certain superiorities*, i.e. various points of superiority. — **in nostro grege**, *in our herd, so to speak*, as we would say, *in our set*. — The Scipionic circle included among others, besides those mentioned here, *Lælius*, *Scævola*, the Augur; *Polybius*, the Historian; and *Terence*, the Poet. — **Philo**, **Rupilio**, **Mummio**. See Index. — **omnino**, *certainly*. — **suos**, *his friends*. — **posse esse ampliores**, *to have the chance of rising in importance*.

70. The antecedent of **quod** is the preceding clause, and it is farther explained by the three clauses which follow. — **praestantiam**, *pre-eminence*. — **impertiant communicentque**, *give a part of and share*. The first verb indicates a free gift of a share, the second, the position of equality in regard to the

advantages which both will thereby occupy. — **proximis**, *relatives*. — **ut augeant** is a final clause. — **imbecilliores**, *less enterprising*. — **opes**, *consequence, means*, not confined to money, but including power, influence, and position. — **eisque honori**. "Two datives." — **ut in fabulis**, *as in legends*. Such stories as those of Romulus and Remus, or of Cyrus, may have been in the speaker's mind. — **stirpis et generis**, *of their origin and descent*, i.e. whether they were noble, royal, or divine. — **in famulatu fuerint**, *have been held in a condition of servitude*. *Famulatus* is not so harsh a word as *servitus*. It suggests the patriarchal relation and not abject slavery. — **cum cogniti sunt**, *when they have been discovered*. — **caritatem**, *affection*. — **in veris** is in contrast with *in fabulis* above. — **fructus . . . confertur**, *for the fruit of genius and worth and of every excellence is gathered most fully only when it is imparted to our nearest and dearest*.

## CHAPTER XX.

71. **in amicitiae coniunctionisque necessitudine**, *in the relation of friendship and of kindred*. *Coniunctio* is the natural friendship which exists between relatives. — **exaequare se**, *to bring themselves down to the level of*. Cf. § 69. — **dolere**, sc. *debent, to be annoyed*. — **quorum** = *sed eorum*. — **officiose** follows the sense of *officium, conformably to duty*. — **factum**, sc. *esse*. — **queant dicere**, *can allege*. *Queo* is rarely used without a negative in good prose. — **odiosum sane genus**, etc., is in apposition with *plerique*. — **officia exprobrantium**, "throwing the kindnesses they have done you in your teeth." — **quae meminisse . . . qui contulit**. Cf. Seneca, *de Benef.* II. 10. 4. *Haec enim beneficii inter duos lex est: alter statim oblivisci debet dati, alter accepti nunquam*. — **commemorare**, *mention*. Cf. Terence, *Andria*, I. 1. 16, *nam istaec commemoratio quasi exprobratio est immemori beneficii*.

72. **submittere**, *to bring themselves down* = *exaequare se* above. — **inferiores** is object of *extollere*. The construction is **sic quodam modo**, *ei qui superiores sunt debent* **extollere eos qui sunt inferiores**. — **sunt . . . levandi sunt**. The point

is that some are troublesome to their friends because they fancy themselves to be looked down upon: this arises from the fact that they think their position warrants such contempt, it is the friend's duty to dispel this idea; he must therefore endeavor to exalt them in every way. **ipsi**, *themselves*, not their friendship. **contemni**, *to be slighted*. **non fere**, *scarcely ever*. **contemnendos**, sc. *esse*. **opinione . . . levandi sunt**, *require to be released from such an opinion*. **verbis . . . opere**, i.e. not only by encouraging words, but by showing one's respect for them in deeds.

73. **illo**, sc. *possit*. **quamvis excellas**, i.e. however much you may be possessed of superior power. **perducere**, *to help through* the successive grades. **P. Rupilium**. See Index. **deferre**, *to bestow* in the line of office.

74. **omnino**, etc., *as a general rule, we must form our judgments concerning friendships when the mind and life have gained strength and stability*, i.e. we must wait until maturity before deciding what person is suited for our friendship, as the judgments of youth cannot be trusted. **pilae**. Four different games of ball were played by the Romans. See *Dict. of Antiq.* s.vv. *follis*, *harpastum*, *paganica*, *trigon*. The word *pila* might be applied to any one of them. **habere** depends upon *ea dicendum est* understood in *iudicanda sunt*. **necessarios** *proximos*, "near and dear." **isto modo**, *on that principle*. **paedagogi**. παιδαγωγοί were slaves of a superior sort who attended upon boys, especially on their way to and from school, and generally superintended their conduct. Seneca (*de Ira*, II. 21) joins *nutrices* and *paedagogi*, and speaks of their influence in forming the character of children, yet from his words we may gather that they were at times subject to slavish punishment and unkind treatment. They, however, often became the oldest and most faithful friends of their charges. **iure vetustatis**, *in right of priority of time*. **postulabunt**, *will have a claim to*. **quidem** is concessive, *certainly, I admit*. **aestimandi**. Mommsen has conjectured this word from *est*, which appears in the MSS. The sense would perhaps be better expressed by *diligendi*, for there is no question of 'valuing,' it is wholly a question of affection. Some read *honestandi*. **aliter**, i.e. if friendships are not entered upon after the formation of character which comes with manhood. **dispares enim**.

The argument is: Incompatibility of character causes a breach of friendship; but when the characters of two persons are still in the unformed stage of youth, it is uncertain what they will be (like or unlike each other) in manhood, and therefore it is uncertain whether friendship is possible between them. — **mores** is best taken as subject; **studia**, *tastes*, as object. — **nec ob aliam causam ullam**, *and it is for no other reason that.* — **boni . . . possunt.** See § 18. — **nisi quod**, *except that.* A. 315. *a*; H. 555. III. 1. — **tanta quanta maxima potest esse**, *the very greatest that can by any possibility exist.* — **distantia**, *divergence*, is found only here in Cicero.

75. **intemperata quaedam benevolentia**, *a kindness which may be called ill-regulated.* — **impediat**, *actually hampers* rather than helps. — **fabulas.** See note on § 70. — **Neoptolemus.** See Index. — **impedientem**, *when he tried to hinder*, = *cum impediebat.* — **incidunt magnae res**, *occasions of great weight arise.* — **discedendum sit**, *there must be a temporary separation*, not a final rupture. — **quod . . . non ferat**, *because he cannot* (as he says) *endure.* — **desiderium**, "*heart-longing*": it is like πάθος, the regret for something once possessed and now lost. — **et infirmus mollisque natura et**, *is not only weak and sentimental, but also. Que* connects *infirmus* and *mollis.* In Cicero and the best writers *et* and *que* never correlate. — **in amicitia parum** (= *non*) **iustus**, *unfair in friendship*, i.e. he expects the pleasures of friendship, but will not have the sacrifices. Lovelace has the same thought in the well-known lines to Lucasta:

> "Yet this inconstancy is such
> As you too shall adore:
> I could not love thee, dear, so much,
> Loved I not honor more."

76. **atque**, *and so*, summing up the conclusion of the last few sections, and the argument of § 36. — **in omni re**, on every occasion. — **quid ab amico** is the regular construction found after *postulo*, instead of the two accusatives. A. 239. *c.* n. 1; H. 374. n. 3.

## CHAPTER XXI.

ON THE FRIENDSHIPS OF COMMON PEOPLE. — 76–100.

**quasi quaedam calamitas**, *as it were, a real disaster.* — **in amicitiis dimittendis**, consisting *in breaking of friendships.* — **necessaria**, *inevitable.* — **sapientium**. See § 31. — **vulgares**, i.e. those of common life. — **delabitur**, *unconsciously descends.* — **tum . . . tum**, *now . . . now.* — **quorum**, sc. *vitiorum in alienos erumpentium.* — **redundet**, *spreads.* The metaphor is from a spreading wave. It is a favorite word of Cicero's, and generally applied by him to something bad, as *infamia, incidia*, etc. — **remissione usus**, *by the giving up of familiar intercourse; should be allowed to fade out*, as though it were a kind of stain. The metaphor is immediately afterward changed to that of dividing cloths by ripping the seams (*dissuendae*) rather than cutting the material (*discindendae*). — **ut Catonem dicere audivi**, *as I have been told that Cato used to say*, not *as I heard Cato say*, which would be *Catonem audivi dicentem.* — **nisi . . . iniuria**, *unless some very intolerable injury.* — **exarserit** is from *exardescere.* — **ut neque . . . facienda sit**, *so that the only course consistent with rectitude and honor, indeed the only course possible, is an instant break and separation.*

77. **aut . . . aut . . . aut** - *aut, vel, aut.* — **in rei publicae partibus**, *on a question of political parties*, i.e. when a friend's party is abandoned on account of a change of opinion. — **intercesserit**, *shall have interrupted the friendship.* — **de communibus** – the *vulgares amicitiae* of the last section. — **bellum gerere**, i.e. to be an enemy. — **quicum . . . vixeris**, *with whom you have once lived on terms of intimacy.* — **meo nomine**, *on my account*, different from *mea gratia*, 'for my sake,' or 'to please me.' Scipio's quarrel with Pompeius was on account of his having obtained the consulship against Lælius by a trick. — **collega nostro**, i.e. my fellow augur. We do not know the particulars of Metellus' political differences with Scipio. — **offensione animi non acerba**, i.e. with an offended but not bitter feeling.

78. **quamobrem** begins a short summary of the two preceding sections. — **primum** has reference both to time, *in the first*

*place*, and importance, *as the principal thing*. — **ut extinctae**, etc., *that the friendships may seem to have died out rather than to have been smothered* with violence. — **iurgia, maledicta, contumeliae**, *word-quarrels, hard language, actual insults*, which include the other two; the relative sentence is therefore with propriety in agreement with *contumeliae*. — **hic honos**, *this amount of consideration*. — **ut is . . . patiatur iniuriam**, *that he shall be in fault, who does the injury, not he who suffers it*, i.e. the injured party should not put himself in the wrong by repaying injury with injury, but should prefer to suffer rather than inflict an injustice. — **omnino**, *to sum up*. — **una cautio . . . provisio**, *there is only one method of avoiding and guarding against*. — **ut ne**. See Note on § 42.

79. **rarum genus**. See Note on *dubitatio* in § 67. — **praeclara rara**, sc. *sunt*. Observe the jingle of a proverbial saying. — **quod sit perfectum**, subj. of limitation. — **omni ex parte** is modified by **in suo genere**, *in every respect in its own sphere*. — **potissimum**, *in preference to all others*.

80. **per se et propter se expetenda**, *which is desirable in itself and for itself*. - **sibi exemplo**, *to themselves for an example*, i.e. they do not learn from their own case. The idea is: A man's love for his own self springs from nature, not from hope of advantage; this should teach him what the nature and force of love is. — **quod nisi idem**, *and unless this same feeling is transferred*. — **alter idem**, *a second self*. Cf. the words of St. Paul concerning marriage: "*So ought men* to love their wives as their own self. No man ever yet hated his own flesh, but nourisheth it and cherisheth it."

81. **bestiis** is the generic term, modified here by two sets of adjectives, **agrestibus**, dwelling on the land, opposed to *volucribus* and *natantibus* in the one, and **feris**, *wild*, opposed to **cicuribus**, *tame*, in the other. — **ut se ipsae diligant** is in apposition with *hoc*. — **id enim**, *for that instinct*, i.e. love of self, or self-preservation. — **pariter cum . . . nascitur**, *is coincident with the birth of every living thing*. — **ad quas . . . animantes**. When used of brutes, *animans* is usually feminine, as *fera*. — **desiderio**, *yearning*. — **natura** is ablative of cause. — **et alterum . . . unum ex duobus**, *but seeks anxiously for another, whose soul he may so mingle with his own as almost to make one person out of two*.

## CHAPTER XXII.

82. **perverse, ne dicam impudenter**, *perversely, not to say shamelessly*, *perverse* referring to the head; *impudenter*, to the heart. For the verb, A. 317. *c*; H. 498. 2. n. — **non possunt** is here used of *moral* possibility, as in § 24. — **par est**, *it is the fair thing*. — **ipsum** agrees with *aliquem* understood as subject of *esse virum bonum*. — **in talibus**, *among such persons*. — **quam iamdudum tractamus**, *which we have now been discussing at some length*, i.e. since § 65. — **cupiditatibus . . . imperabunt**, *will master those passions of which others are slaves*. — **aequitate iustitiaque**. "*Aequitas* is the view of justice taken by a man of high principle and honor; *iustitia* is the legal or technical view." — **colent** refers to the outward demonstration; **diligent**, to the inward feeling. — **inter se** = *alter alterum*, *one another*, there being no reciprocal pronoun in Latin. A. 99. *d*; H. 448. n. — **verebuntur**, *respect*. So Patmore:

> "Keep your undrest familiar style
> For strangers, but respect your friend:
> * * * * * * *
> 'Tis found, and needs it must so be,
> That life from love's allegiance flags,
> When love forgets his majesty
> In sloth's unceremonious rags."

83. **patere licentiam**, as we say *the door is open* for all lusts and sins. — **solitaria**, i.e. alone and unaided. — **ad ea quae summa sunt**, *to the highest point of attainment*, i.e. to the highest ends, explained by *summum naturae bonum*, below. — **altera** *alterius hominis virtute*. — **quae si societas**, *and if this kind of union*. — **quos inter** *inter aliquos*. For the position of *inter*, see A. 263. n; H. 569. II. 1. — **ad summum naturae bonum**, *as regards the* 'summum bonum' *of life*. — **comitatus**, *companionship*, the concrete result of **societas**, *fellowship*.

84. **haec est**, *this is the kind of*. — **expetenda**, *worth seeking*. — **animi** qualifies both *tranquillitas* and *iucunditas*, as is shown by **atque**. — **ut**, *to such a degree that*, explaining *quae putant homines expetenda*. — **sine his esse non potest**, sc. *beata*. —

**quod** refers to the preceding clause, *ut beata vita sit.* — **ullam rem**, *any other thing.* — **ea**, i.e. *virtute.* — **tum denique . . . cum**, *only then too late . . . when.* — **eos experiri cogit**, *compels them to put them to the test.*

85. **saepius**, as in §. 74. — **cum iudicaris**, *when you have formed your judgment.* This sentiment is imitated from Theophrastus, περὶ φιλίας, from which Aulus Gellius says Cicero largely borrowed. Cf. also Plutarch, περὶ φιλαδελφείας, Chap. VIII. — **neglegentia plectimur**, *we are punished on account of our carelessness.* — **praeposteris utimur consiliis**, *we adopt plans in which the order is reversed*, i.e. "we put the cart before the horse." — **acta agimus**, *we are doing what is done*, or *we act too late.* The expression is borrowed from the law courts. Our proverb is "to shut the stable door when the horse is stolen," or "to flog a dead horse." — **vetamur**, sc. *facere.* — **implicati ultro et citro**, *mutually, closely attached*, lit. *hither and thither.* — **usu**, *intimacy.* — **officiis**, *by kind offices.* — **repente**, *suddenly*, i.e. without warning or preparation.

## CHAPTER XXIII.

86. **quo** = *et eo, wherefore.* — **rei necessariae tanta incuria**, *such great negligence in a thing of the highest necessity. Rei* is objective genitive, *incuria* taking the construction of its primitive, *cura.* — **una**, *the one thing*, by attraction for *unum.* — **quamquam.** The full sentence would be, "most men agree about virtue, yet." — **a multis**, i.e. chiefly the Epicureans. — **venditatio**, *puffing.* The word is taken from the habit in tradesmen of exaggerating the value of their wares. — **ostentatio**, *false show.* — **tenuis victus cultusque**, *plain fare and plain living. Cultus* includes all the refinements of civilized life. — **honores**, *office.* — **permulti sunt qui pro nihilo putent**, *there are plenty of people who regard them as valueless.* — **ad unum**, *to a man.* — **ad rem publicam**, i.e. statesmen. — **rerum cognitione doctrinaque**, i.e. philosophers. — **suum negotium**, in contrast with *public* business. — **otiosi**, *in a private station*, i.e. business men. — **vitam esse nullam**, *that life is no life*, i.e. "is not worth living." — **aliqua ex parte**, *in some degree.* — **liberaliter**, *respectably*, i.e. as a free man ought to live.

87. **serpit**, *insinuates itself*. — **nescio quomodo**, *somehow or other*. — **ullam . . . rationem**, *any method of passing life*, i.e. any business or calling. — **Timonem nescio quem**, *a certain Timon*. See Index. Cicero often uses *nescio quis*, *quidam*, etc., when mentioning some Greek, to avoid the appearance of too great familiarity with Greek literature and Greek history. — **is pati non possit ut anquirat**, *he would not be able to refrain from seeking in every direction*. The first syllable of *anquirat* is *ambi-* (Greek *ἀμφί*, Germ. *um-*). — **apud quem**. The person in Timon's case was the philosopher Apemantus. — **evomat**. This metaphorical use of the word is common. — **virus**. A. 39. *b*; H. 53. 2. — **iudicaretur**, *would be put beyond all doubt*. Cf. Cowper, who thus makes Alexander Selkirk speak:

> "Better dwell in the midst of alarms,
> Than reign in this horrible place."

— **ex hac hominum frequentia**, *from the concourse of mankind* in which we at present live. — **ferreus**, *hard-hearted*, or, *made of such hard stuff*; there seems to be an intentional play on *ferreus*, *ferre*, and *auferret*. — **cuique** = *et cui*, *and from whom*. The construction of *auferre* is *aliquid ab aliquo* or *alicui*. — **fructum**, *the enjoyment*.

88. **illud** refers to what follows. — **quod . . . solitum**, sc. *esse* is the subject of **auditum** *esse*. — **nostros senes commemorare audivi**, *I have been told that the older men of our generation used to retail, as having heard it from other still older men, that it was a usual saying, I think, of Archȳtas of Tarentum*. — **Archyta**. See Index. — **nostros**, *of our time and generation*. — **aliis**, i.e. of a former generation. — **mundi**, *of the whole universe*, including the heavenly bodies, the earth, sky, etc. — **quae fuisset** is said by Nauck to be Lælius's words and not part of the statement of Archȳtas. — **illam** = *illarum rerum*. — **aliquem**, *someone*. — **solitarium nihil amat**, *feels no pleasure in anything that is solitary*. — **quod . . . dulcissimum est**, *which gives the greatest delight, in case of the dearest friend*, i.e. the pleasure of this rest and stay is in proportion to the dearness of the friend who supplies it.

## CHAPTER XXIV.

**cum**, *although*. — **anquirat**. See Note on § 87. — **obsurdescimus tamen nescio quomodo**, *still, somehow or other we shut our ears against her*. — **usus amicitiae**, etc., *the intercourse which arises in friendship is various and intricate, and accordingly* (**que**) *many occasions of arousing suspicions and of giving offence present themselves, which a wise man will sometimes* (**tum**) *avoid, sometimes make light of, sometimes endure*. — **una illa . . . est offensio**, *but there is one chance of giving offence to which we must submit*. — **nam . . . obiurgandi** explains *illa offensio*. — **haec** refers to *monendi* and *obiurgandi*. — **cum benevole fiunt**, *when they are performed with kind intention*.

89. **in Andria familiaris meus dicit**, *my friend Terence in his play "The Andrian Girl."* On the intimacy of Terence with Lælius and Scipio, see Index. — **obsequium**, *flattery*. Terence, *Andr*. I. 1. 41. The metre is iambic trimeter. — **molesta veritas . . . obsequium molestius**. Chiasmus. — **quod . . . sinit**, *because by yielding to his faults it allows a friend to fall headlong to ruin*. — **aspernatur**, *turns from it with dislike*, i.e. *disregards it*. — **fraudem**, *ruin*. — **omni hac in re**, *in this entire subject*, i.e. in *monitio* and *obiurgatio*, which is followed by mention of the opposite case **in obsequio autem**, *but in the matter of paying respect*. — **ratio et diligentia**, *carefulness and diligence*, i.e. careful consideration. — **acerbitate . . . contumelia**, the first applies to the spirit; the second, to the words. — **Terentiano verbo**, i.e. the word used by Terence. It does not imply, as Quintilian (VIII. 3. 35) says, that it was first used by Terence: *Cicero putat a Terentio primum dictum esse obsequium*. — **assentatio** is well illustrated by Terence in the line quoted below:

***"Negat quis, nego: ait, aio."***

— **non modo**, sc. *non*, as is often necessary when *nequidem* follows, if both clauses have a common predicate. — **libero** is used substantively. — **aliter . . . aliter** = *aliter . . . ac, otherwise, than*.

90. **cuius autem.** He now considers the case of the recipient of free speech. — **ut nequeat**, *so that he cannot* bring himself to *hear the truth from a friend.* — **scitum**, *a neat saying.* — **illud**, *that*, which I am going to quote. — **ut multa**, *as many* of his sayings are. — **illos, hos**, *the former, the latter.* — **quod contra**, *whereas, on the other hand.* — **delicto, correctione** correspond to *peccasse* and *obiurgari*. Note the antithetical sentences without conjunctions.

## CHAPTER XXV.

91. **libere.** See Note on § 44. — **adultationem, blanditiam, assentationem.** These all mean *flattery*, but from a different point of view. *Adulatio* is properly physical *fawning; blanditia, fair-speaking*, applies to soothing words meant to flatter a man's self-esteem; *assentatio, constant assent*, is that form which consists in the interested pretence of agreement in opinion. — **quamvis enim multis nominibus**, *for under all names*, lit. by as many names as possible. — **levium**, *untrustworthy.* — **ad voluptatem loquentium omnia**, sc. *est, who say everything with a view to the pleasure* of the hearer.

92. **omnium rerum simulatio**, *hypocrisy in all things*, of every form. — **iudicium veri**, i.e. *our ability to judge the truth.* — **idque**, sc. *verum.* — **sine qua**, for there is nothing *fictum* in friendship, § 26; that is, friendship must be in its nature a genuine feeling, or not exist at all. — **nomen amicitiae**, *the name of friendship*, i.e. if truth be absent, the relationship which remains cannot justly be called friendship. — **valere non potest**, *loses its meaning.* — **amicitiae vis**. Cf. § 15. — **qui**, adverb, *how.* — **si ne in uno quidem quoque**, *if not even in each separate person.* — **varius** answers to *unus*, **commutabilis** to *idem*, and **multiplex** to both.

93. **tam flexibile, tam devium**, *so inconstant, so variable.* — **negat quis**, *someone says no, I say no: he says yes, I say yes; in short, I have given myself injunctions to agree with him in everything. Omnia assentari* is the object of *imperavi*. The lines are from the *Eunuchus* of Terence, II. 2. 21. Cf. Juvenal, *Sat.* III. 100–103. The metre is trochaic tetrameter catalectic.

A. 367; H. 620. — **persona.** See Note on § 4. — **quod amici genus**, etc., *to have that sort of friend is downright folly.* The point is, that a man who admits such a character to his intimacy is in any case so *levis* that he cannot expect real, lasting friendship.

94. **multi autem . . . auctoritas,** *but since there are many counterparts of Gnatho, possessed of superiority in birth* (**loco**), *fortune, or reputation, the servility of such men is dangerous when to their insincerity weight of position is added.*

95. **secerni,** *to be discerned.* — **tam . . quam,** *as well . . as,* comparing two clauses in which the verb is the same. — **adhibita diligentia,** *provided due care is taken.* — **fucata** is properly *dyed,* and so, showing false colors, opposed to *sincera.* — **contio** = *concentio, a public meeting.* — **quae ex imperitissimis constat,** *which is made up of the most ignorant persons,* referring here to the assembly of the tribes for legislative purposes. — **popularem,** here a *demagogue,* spoken from the standpoint of the *optimates.*

96. **quibus blanditiis,** *with what flattering speeches.* The tribes were addressed previously to voting from the rostrum by the magistrates proposing a law or other business. — **C. Papirius.** See Index. — **influebat,** *tried to win his way.* — **cum ferret legem,** *when he was trying to carry a law.* A. 277. *c*; H. 469. I. — **de tribunis plebis reficiendis,** *for the re-election of Tribunes.* Carbo, as Tribune in 131 B.C., proposed a law permitting a man who was Tribune to stand for re-election for the following year, the legal interval being ten years. The bill did not pass at that time, owing to Scipio's opposition, but it was passed a few years afterwards. — **dissuasimus nos,** sc. *legem, I spoke against it.* — **comitem,** i.e. at this time Scipio was not a magistrate, but only a *privatus homo.* — **est in manibus oratio,** i.e. is published. — **meministis** is parenthetical, so *quam videbatur,* of course, cannot depend upon it, but becomes a sort of independent exclamation. — **Q. Maximo et L. Mancino.** See Index. — **lex de sacerdotiis.** The law was in regard to filling vacancies in the College of Sacerdotes, which had been a close corporation. The object of Crassus' law was to transfer the election to the tribes. — **ad populi beneficium,** i.e. so that it would become a gift at the disposal of the people. — **transferebatur,** *an attempt was made to transfer.* As the law was not

passed, the imperfect is used to signify the attempt. — **atque is primus**, *and he first adopted the custom of turning towards the forum when addressing the people.* Before that time, orators had been in the habit of addressing the *curia* and *comitium* where the magistrates and senate had their seats. Plutarch says Caius Gracchus first did this. — **atque**, *and, as you might expect*, adding an important point. — **agere cum populo**, *to do business with the people*, in this case by harangues; a technical term. — **vendibilem**, *attractive*, meant to purchase the favor of the multitude; lit. *salable, that gets a ready market.* — **religio deorum**, *reverence for the gods.* — **praetore me**, *when I was only prætor*, i.e. without the influence which the consulship would have given me. This was in B.C. 145. — **re**, *on its merit.*

## CHAPTER XXVI.

97. **in scena, id est, in contione**, *on the stage, that is, in a public assembly.* The more natural order would be *in contione, id est, in scena.* — **in qua** refers to *scena.* — **adumbratis**, *vaguely stated*, lit. *sketched in outline.* It is opposed to *illustratum.* — **loci plurimum**, *the widest scope.* — **quae tota veritate perpenditur**, *which depends entirely for existence on being genuine.* — **nisi, ut dicitur**, etc., *unless, to use a common expression, you see an "open breast."* — **tuumque**, sc. *apertum pectus.* — **amare aut amari** are objects of **habeas**. The argument is: 'You can't be sure even of the existence of mutual affection, much less of its continuance or purity.' — **quamquam**, *and yet.* — **recipit**, *takes in, receives it.*

98. **omnino**, *to be sure.* — **de virtutis opinione**, *concerning a supposed virtue*, i.e. the belief a man has in his possessing virtue. — **videri volunt**, sc. *praeditī esse.* — **fictus ad ipsorum voluntatem**, *formed to suit their wishes*, i.e. not of being, but of being thought, virtuous. — **vanam**, *false, lying.* — **laudum suarum**, *of their merits.* — **faceta nobis videretur**, *seem to us facetious.* — **nisi essent milites gloriosi**, *unless there* really *were* such things as *braggart soldiers.* He then quotes the example of Thraso in the *Eunuchus* of Terence, III. I. 1. Plautus wrote a comedy with the title "*Miles Gloriosus.*" — **agere**

is historical infinitive. The speaker is Thraso, who is asking from his parasite, Gnatho, how Thais had received a present from him. — **auget**, *exaggerates.*

99. **allectant**, *fish for it*, a frequentative form of *allicio.* — **nemo non**, *every one.* — **nisi qui admodum excors**, *except the man who is extremely obtuse.* — **callidus ille**, sc. *assentator.* — **nec facillime** *difficillime*, by *Litotes.* — **det manus**, *owns himself beaten*, a common phrase from the arena; to hold up the hands as a sign of giving in. — **illusus sit**, i.e. by the flattery. — **plus vidisse**, *to have seen farther*, i.e. to have had a clearer insight into the matter. The idea is: Flattery may be equally practised under an artful assumption of blunt disagreement, to the end that the flatterer may own himself overpowered by his patron's superior arguments. This more delicate stroke may be compared with Shakespeare's description of flattery under a bluff exterior (*King Lear*, II. 2):

> "This is some fellow
> Who, having been praised for bluntness, doth affect
> A saucy roughness, and constrains the garb
> Quite from his nature: he cannot flatter, he,
> An honest mind and plain, he must speak truth!
> An they will take it, so! if not, he's plain.
> These kind of knaves I know, which in this plainness
> Harbor more craft and more corrupter ends
> Than twenty silly duckling observants
> That stretch their duties nicely."

**accidat** is used rather of mischance, while *contingere* usually refers to good that may befall. — **in Epiclero**, *in "the Heiress,"* the title of a play of Menander, translated by Caecilius Statius. — **ut**. The expression is elliptical = *num credibile est ut.* — **comicos senes**, i.e. *senes in comoediis.* — **versaris**, *will have twisted me around your finger.* — **emunxeris**, *will have befooled me*, lit. wiped my nose. — **lautissime**, *most richly.*

100. **in fabulis**, *in plays.* In nearly every Latin comedy, old men being cheated by slaves or young spendthrift sons is a stock incident. — **stultissima persona**, *the most senseless person represented.* — **nescio quo pacto**, *somehow.* — **de hac sapientia**. Cf. §§ 18 and 88. — **quae cadere posse**, *which seems to fall within the reach of man.* — **defluxit**. Cf. *delabitur*, § 76. — **ad illa prima**, *to that first principle which I laid down*, viz.,

that friendship is only possible among the good, in § 18 (which is really the beginning of the treatise, the previous sections being introductory). — **eaque ipsa concludamus aliquando**, *and let us bring even that to a conclusion at last.*

## CHAPTER XXVII.

### CONCLUSION.

**conciliat et conservat**, *first unites and then preserves the union.* Cf. *et gignit et continet*, § 20. **in ea est**, *sc. virtute, on that depends.* — **convenientia rerum**, *harmony in everything.* Cf. § 20. — **cum se . . . amicitia.** Cf. §§ 27, 28. **quae**, *sc. virtus.* — **sive amor sive amicitia**, *either love or friendship, call it what you will.* — **utrum dictum**, *both words.* **diligere quem ames.** *Diligere* is love founded on choice: *amare*, love as a passion. — **nulla indigentia.** abl. abs. Cf. §§ 26, 27, 29, 46. — **quaesita** modifies *utilitate* only. — **ipsa**, *sc. utilitas.* — **efflorescit**, *blossoms forth*, as an unexpected charm.

101. **hac benevolentia**, *it was with this sort of feeling.* — **L. Paulum.** For this and the other proper names, see Index. — **aequales**, *people of the same age.* — **acquiescimus**, *we rest*, i.e. find restful pleasure. — **in vestra**, *sc. curatione*, i.e. of Scaevola and Fannius. — **ratio comparata est**, *the course of our life and nature is so arranged.* — **alia aetas**, *another generation.* — **quibuscum tamquam . . . pervenire.** *that you may, as the saying is, reach the goal with those with whom, so to speak, you set out from the stalls.* The race-course is a natural and often used emblem of human life. The *carceres* were barriers crossed by gates, in each of which was a chariot: when the gates were opened, the chariots came out to the *calx* or *alba linea*, from which they started on the race, and to which, having traversed the course, they returned. From the *carceres* to the *calx* therefore, included the whole distance a chariot had to go, and represents in our life from birth to death.

102. **res humanae.** *All human possessions.* — **anquirendi.** Cf. § 87. — **sublata iucunditas.** Cf. § 47. **quae** *et eo and this.* — **mihi**, *for me.* — **qui illam semper in manibus habui**, *who*

*always had it in possession*, and still have it. — **nemo . . . putet**, *no one will ever undertake any high achievement with spirit and hope who will not think that the memory and character of that man should be placed before him.*

103. **in hac**, sc. *amicitia*. — **de re publica**, i.e. in politics. — **requies plena oblectationis**, *rest replete with satisfying pleasure*. — **ne minima quidem re**, *not even in the slightest thing*. — **quod quidem senserim**, *at least, as far as I could observe*. Subj. of limitation. H. 503. I. n. 1. — **peregrinationes**. Cicero speaks considerably of Scipio's travels in *Rep.* VI. 11, and *Acad.* II. 5.

104. **quid dicam**. See Note on § 11. — **otiosum**, *of leisure from public business*, § 86. — **recordatio et memoria**, *vivid recollection and memory*. *Recordatio* is the process of calling back past impressions; *memoria* is the general term. — **nullo modo possem**, *I should not now be able in any way*. Note the force of the imperfect. — **nec** correlates with **et** *si illis*. — **si orbatus essem . . . affert mihi**, *and if I had been bereft of these sources of consolation, yet the fact of my age affords me great consolation*. — **diutius**, *much longer*. — **in hoc desiderio**, *in this state of regret*. — **haec habui . . . quae dicerem**, *I had these things to say*. — **locetis**, *you rank it*, i.e. in the category of good things.

With the sentiment contained in the last section, compare Robert Hall's Funeral Sermon for Dr. Ryland: "The pleasures resulting from the mutual attachment of kindred spirits are by no means confined to the moments of personal intercourse; they diffuse their odors, though more faintly, through the seasons of absence, refreshing and exhilarating the mind by the remembrance of the past and the anticipation of the future. It is a treasure possessed when it is not employed; a reserve of strength, ready to be called into action when most needed; a fountain of sweets to which we may continually repair, whose waters are inexhaustible." — BOHN'S TRANSLATION.

# VOCABULARY AND BIOGRAPHICAL INDEX.

# VOCABULARY.

[References to Chapter and Section *in the text*.]

**A.**, abbrev. of Aulus.
**a, ab**, prep. [abl.] *from, by.*
**abdūco**, -ĕre, -uxi, -uctum, 3 v. a. *to lead away from*, 2, 8.
**abhorrĕo**, -ēre, -ui, 2 v. n. *to shrink from, to turn from*, 14, 50.
**abiĭcio**, -ĕre, -ēci, -ectum, 3 v. a. *to throw away*, hence *to demean, to bring down*, 9, 32. **abiectus**, -ior, 16, 59, *cast down, too humble.*
**absens**, -ntis, adj. *absent*, 7, 23.
**abstŭli**, perf. of aufero.
**absum**, -esse, -fui, irreg. v. n. *to be absent.* **tantum abest**, *it is so far from being the case*, 14, 51.
**absurdus**, -a, -um, adj. *absurd, unreasonable*, 24, 90.
**abundantia**, -iae, f. *abundance, full supply*, 15, 52.
**abundo**, -āre, -āvi, -ātum, 1 v. n. *to abound, to be rich*, 7, 23.
**ac**, see **atque**.
**accēdo**, -ĕre, -essi, -essum, 3 v. n. *to go towards, approach*, 11, 38. **accedere ad**, *to be added to*, 3, 11; 18, 66; 25, 94.
**accepta et data**, *receipts and payments* in a debtor and creditor account, 5, 68.
**accessio**, -ōnis, f. *an addition.*
**accĭdo**, -ĕre, -ĭdi, 3 v. n. *to happen, to fall out*, 26, 99.
**accipio**, -ĕre, -ēpi, -eptum, 3 v. a. *to receive; to learn*, 2, 7.
**accurātus**, -a, -um, adj. *accurate, carefully prepared* [ad. curo], 7, 25.
**ācer**, -cris, -cre, adj. *active, vigorous, spirited.*
**acerbe**, adv. *bitterly.*
**acerbitas**, -ātis, f. *bitterness*, 23, 87.
**acerbus**, -a, -um, adj. *bitter, caustic*, 16, 37.
**acrĭter**, adv. *sharply, with severity*, 13, 44.
**actio**, -ōnis, f. *transaction of business, pleading in court*, 13, 47.
**acūte**, adv. *acutely, keenly.*
**ad**, prep. [acc.] *to, up to, with a view to*, 25, 91: *in addition to*, 9, 32.

**addo**, -ĕre, addĭdi, addĭtum, 3 v. a. *to add*, 14, 50.

**adduco**, -ĕre, -uxi, -uctum, 3 v. a. *to bring to*, 5, 20: *to induce*, 16, 59: *to draw in* (of reins), 13, 45.

**adeo**, -īre, -īvi or -ii, -ĭtum, 4 v. n. *to approach*, 7, 24.

**adeptus**, -a, -um, perf. partic. of adipiscor.

**adeundus**, -a, -um, gerundive of adeo.

**adfero**, -rre, -tŭli, -lātum, irreg. v. a. *to bring to, to bring*, 8, 26; 18, 65.

**adhibeo**, -ēre, -ui, -ĭtum, 2 v. a. *to apply, to call in, to employ*, 13, 44 [ad. habeo].

**adhuc**, adv. *up to this time, hitherto, as yet.*

**adipiscor**, -i, adeptus, 3 depon. v. a. *to obtain*, 3, 11.

**adiūmentum**, -i, n. *assistance, aid*, 15, 46 [ad. iuvo].

**adiungo**, -ĕre, -nxi, -nctum, 3 v. a. *to join on, to add*, 9, 29.

**adiūtor**, -ōris, m. *a helper*, 10, 35. **adiūtrix**, -īcis, f. 22, 83.

**adiuvo**, -iuvāre, -iūvi, -iūtum, 1 v. a. *to aid, help, cherish.*

**adminicŭlum**, -i, n. *support, prop*, 23, 88.

**admīrābĭlis**, -e, adj. *admirable*, 9, 29.

**admīrātio**, -ōnis, f. *astonishment, admiration*, 1, 2; 23, 88.

**admŏdum**, adv. *considerably, very*, 1, 2; 14, 49, etc. [ad, modum, 'up to a measure'].

**admŏneo**, -ēre, -nui, -nĭtum, 2 v. a. *to admonish*, 26, 99.

**admŏnĭtio**, -ōnis, f. *an admonishing, admonition.*

**admŏveo**, -ēre, -ōvi, -ōtum, 2 v. a. *to move towards* or *to*, 9, 32; 27, 100.

**adnītor**, -i, -ixus or -īsus, 3 dep. v. n. *to lean upon*, 23, 88.

**adquiesco**, -ĕre, -ēvi, -ētum, 3 v. n. *to rest, to find repose*, 27, 101.

**adscisco**, -ĕre, -ivi, -ītum, 3 v. a. *to summon to, to attach to, to adopt*, 14, 50.

**adspicio**, -ĕre, -exi, -ectum, 3 v. a. *to look at, to behold, to see*, 27, 100.

**adsum**, -esse, -fui, v. n. *to be present*, 11, 37, etc.

**adulātio**, -ōnis, f. *adulation, flattery*, 25, 91.

**ădŭlescens**, -ntis, m. *a young man*, between the ages of 15 and 35 [partic. of adolesco], 3, 11.

**ădŭlescentia**, -ae, f. *manhood, adolescence.*

**ădūlo**, -āre, -āvi, -ātum, 1 v. a. *to fawn upon, flatter*, 26, 99.

**adultĕro**, -āre, -āvi, -ātum, 1 v. a. *to vitiate, to falsify*, 25, 92.

**adumbro**, -āre, -āvi, -ātum, 1 v. a. *to sketch in outline*: res adumbratae, 'half-truths,' 26, 97.

**adversor**, -āri, -ātus, 1 dep. v. a. *to oppose*, 26, 99.

**adversus**, -a, -um, adj. *opposite, adverse*, 5, 17, etc.

**adverto**, -ĕre, -rti, -rsum, 3 v. a. *to turn towards; to notice.*

**aedificium**, -i, n., *a building*, 14, 49.

**aequālis**, -e, adj. *contemporaneous, equal in age*, 9, 32; 11, 37.

**aequālĭter**, adv. *equally, on equal terms*, 16, 56.

**aeque**, adv. *in equal degree, equally*, 6, 28.

**aequĭtas**, -ātis, f. *equity, fairness*, 5, 19.

**aequus**, -a, -um, adj. *fair, righteous, equal*, 8, 26. **aequius**, *fairer*, 4, 15.

**aetas**, -ātis, f. *age, time.*

**affectus**, -a, -um, partic. of

**afficio**, -ĕre, -ēci, -ectum, 3 v. a. *to affect, to dispose*, 16, 56.

**affluentior**, -ius, compar. adj. *more affluent, richer* [ad. fluo], 16, 58.

**ager**, agri, m. *a field, land.*

**agnosco**, -ĕre, -nōvi, -nĭtum, 3 v. a. *to recognize, to admit*, 2, 9; 27, 100.

**ago**, -ĕre, ēgi, actum, 3 v. a. *to act, to drive, to do*, 21, 77; **agere cum**, *to do business with, to plead before, to urge upon*, 1, 3; 25, 96; **agi**, *to be at stake*, 17, 61. **acta agere**, *'to do things already done,' 'to be too late,'* 22, 85.

**agrestis**, -e, adj. *of the country, rustic; of the land* (opp. to birds and fish), 21, 81.

**Agrigentīnus**, -a, -um, adj. *of Agrigentum*, in Sicily. *Empedocles* of Agrigentum, 7, 24.

**aio, ais, ait, aiunt**, defect. v. a. and n. *to say.*

**alias**, adv. *at other times*, 10, 33.

**aliēnātio**, -ōnis, f. *alienation, estrangement*, 21, 76.

**aliēno**, -āre, -āvi, -ātum, 1 v. a. *to estrange, to alienate*, 21, 76.

**aliēnus**, -a, -um, adj. *belonging to another, foreign*, 5, 19; 8, 28; 13, 45, etc.: *not of the same family*, 21, 76.

**aliquamdiu**, adj. *for some time*, 19, 70.

**aliquando**, adv. *at some time, sooner or later*, 26, 100, etc.

**aliquantŭlum**, adv. *some little, somewhat*, 12, 40.

**aliquis** [-quae], -quid, indef. pron. *some one.*

**aliter**, adv. *otherwise, in a different manner.*

**alius**, -a, -ud, gen. alīus, dat. alĭi, adj. *another, one of a number:* **alius . . . alius**, *the one . . . the other.*

**allecto**, -āre, -āvi, -ātum, 1 v. a. *to entice, to court* [frequent. of allicio].

**allĭcio**, -ĕre, -exi, -ectum, 3 v. a. *to entice, to attract*, 8, 28.

**allĭgo**, -āre, -āvi, -ātum, 1 v. a. *to bind to, to fasten*, 12, 41.

**alo**, -ĕre, -ui, -ĭtum, 3 v. a. *to nourish*, 27, 104.

**alter**, -ĕra, -ĕrum, gen. alte-

rĭus, dat. alteri, adj. *another, one of two, a second.*

**altercatio**, -ōnis, f. *a wrangling, an altercation, dispute.*

**altus**, -a, -um, adj. *high, lofty*, 9, 32.

**amābĭlis**, -e, adj. *lovable, amiable*, 8, 27; 26, 98; **amabilissimus**, 14, 51.

**amanter**, adv. *lovingly, affectionately.*

**amantissĭme**, superl. adv. *most lovingly*, 1, 2.

**amantissĭmus**, -a, -um, superl. adj. *most loving*, 27, 104.

**ambitiōsus**, -a, -um, adj. *ambitious, self-seeking*, 16, 59.

**amentia**, -ae, f. *madness, unreasonableness*, 11, 37.

**amīce**, adv. *in a friendly manner*, 2, 9.

**amicitia**, -ae, f. *friendship*, defined in 6, 20.

**amīcus**, -i, m. *a friend*, passim: -a, -um, adj. *friendly*, **amicissimus**, 1, 5.

**amitto**, -ĕre, -mīsi, -missum, 3 v. a. *to lose.*

**amo**, -āre, -āvi, -ātum, 1 v. a. *to love.*

**amor**, -ōrĭs, m. *love.*

**amŏveo**, -ēre, -ōvi, -ōtum, 2 v. a. *to move away, to remove*, 24, 89.

**amplifĭco**, -āre, -āvi, -ātum, 1 v. a. *to increase, to enlarge*, 16, 59.

**amplior**, **amplissimus**, compar. and superl. adj. from **amplus**, *large, ample, grand*, 19, 69; 20, 73.

**an**, interrog. particle, *whether? or? or whether?* 8, 26.

**ango**, -ĕre, anxi, anctum or anxum, 3 v. a. *to pain*, 3, 10; 16, 59.

**angor**, -ōris, m. *pain*, 13, 48.

**angustus**, -a, -um, adj. *narrow*, 5, 20.

**animadverto**, -ĕre, -rti, -rsum, 3 v. a. *to notice, to attend to*, 2, 7; 8, 27.

**animal**, -ālis, n. *a living thing, an animal*, 19, 68.

**animans**, -ntis, m. and f. *a living being*, 21, 81.

**animo**, -āre, -āvi, -ātum, 1 v. a. *to endow with a feeling.* **animatus**, *disposed*, 16, 56.

**animus**, -i, m. *a mind, feeling.*

**annus**, -i, m. *a year*, 3, 11, etc.

**anquīro**, -ĕre, -quīsīvi, -quisītum, 3 v. a. *to seek for, to look about for*, 21, 81.

**ansa**, -ae, f. *a handle*, 16, 59.

**ante**, (1) prep. [acc.] *before*, of time or place; (2) adv. *before, first.*

**antea**, adv. *formerly, previously.*

**ante-eo**, -īre, -īvi or ii, 4 v. n. *to go before, to precede*, 4, 16.

**antepōno**, -ĕre, -ŏsui, -ŏsĭtum, 3 v. a. *to place before, to prefer*, 2, 9; 17, 64.

**anteverto**, -ĕre, -rti, rsum, 3 v. a. *to anticipate*, 4, 16.

**antīquus**, -a, -um, adj. *ancient*, 8, 26.

**aperte**, adv. *openly, candidly*, 13, 44.
**apertus**, -a, -um, adj. *open*, 25, 97 [aperio].
**appāreo**, -ēre, -ui, 2 v. n. *to appear*, 8, 27; 19, 68, etc.
**appello**, -āre, -āvi, -ātum, 1 v. a. *to call*, 1, 1.
**appetentior**, -us, *more eager for*, 14, 50 [ad. peto].
**appĕto**, -ĕre, -tii, -tītum, 3 v. a. *to seek for, to make for*, 9, 32.
**applicātio**, -ōnis, f. *an attaching to*, 8, 27.
**applĭco**, -āre, -ĭcui, -icitum, 1 v. a. *to fasten to, to apply to*, 9, 32.
**aptus**, -a, -um, adj. *fitting*, 1, 4 [apo].
**apud**, prepos. [acc.] *with, among*, 2, 6: *at the house of*.
**aqua**, -ae, f. *water*.
**arbitrātus**, -ūs, m. *will, taste*, 1, 3.
**arbitrium**, -i, n. *will, authority*, 12, 41.
**arbitror**, -āri, -trātus, 1 dep. v. n. *to think, to consider*, 2, 8.
**arguo**, -ĕre, -ui, 3 v. a. *to convict, to accuse*, 10, 35.
**argute**, adv. *wisely, shrewdly*, superl. 45.
**arma**, -ōrum, n. *arms*.
**ascendo**, -ĕre, -ndi, -nsum, 3 v. a. *to ascend*, 23, 88.
**aspĕre**, adv. *roughly, harshly*, 25, 91.
**asperitas**, -ātis, f. *harshness, inhumanity*, 23, 87.
**aspernor**, -āri, -nātus, 1 depon. v. a. *to reject with contempt*, 13, 47.
**assentātio**, -ōnis, f. *undue compliance, subserviency*, 24, 89; 26, 97.
**assentātor**, -ōris, m. *a flatterer, time-server*, 25, 95; 26, 97.
**assentior**, -īri, 4 dep. v. n. *to agree with*, 4, 13.
**assentor**, -āri, -ātus, 1 frequent. depon. *to agree with always, to flatter*, 17, 61.
**assĕquor**, -i, secūtus, 3 dep. v. a. *to come up with, to attain*, 9, 29.
**assŏlet**, -ĕre, 2 v. n. *it is accustomed*, 2, 7.
**atque**, conj. *and, and yet*, 20, 70: after comparatives, *than*.
**attĭneo**, -ēre, -ui, 2 v. n. *to attain; to belong*.
**attrăho**, -ĕre, -xi, -ctum, 3 v. a. *to draw to, to attract*.
**auctōrĭtas**, -tātis, f. *influence, authority*, 1, 4; 21, 77.
**audacia**, -ae, f. *audacity, licentious boldness*, 5, 19.
**audeo**, -ēre, ausus, 2 v. n. and a. *to dare, to venture upon*.
**audio**, -īre, -īvi, -ītum, 4 v. a. *to hear*.
**aufĕro**, -erre, abstŭli, ablātum, irreg. v. a. *to take away* [ab. fero].
**augeo**, -ēre, auxi, auctum, 2 v. a. *to increase*.
**augur**, -ŭris, m. *an augur*,

one of the College of the Augurs, 1, 1 [avis].
**augŭror**, -āri, -ātus, 1 dep. v. n. *to predict*, 13, 41.
**auris**, -is, f. *an ear*, 24, 90.
**aut**, disjunct. *or*.
**autem**, conj. *but, moreover*.
**averto**, -ĕre, -rti, -rsum, 3 v. a. *to turn away, to avert*, 1, 5.

**beāte**, adv. *happily*, 4, 15.
**beātus**, -a, -um, adj. *happy, prosperous*, 13, 46.
**bellum**, -i, n. *war*.
**belua**, -ae, f. *a beast*, 6, 20.
**bene**, adv. *well*.
**benefĭcium**, -i, n. *a benefit, a kindness*, 9, 29; 25, 96.
**benefĭcus**, -a, -um, adj. *beneficent*, 9, 30; **beneficentĭor**, 14, 51; **beneficentissimus**, 14, 51.
**benevŏle**, adv. *in a friendly spirit, kindly*, 24, 88.
**benevolentia**, -ae, f. *goodwill, friendly feeling*, 5, 19.
**bestia**, -ae, f. *an animal*, opposed to man, 8, 27; 21, 81.
**biennium**, -i, n. *a space of two years*, 12, 41.
**bis**, numer. adv. *twice*, 11, 38.
**blandior**, -īri, -ītus sum, 4. v. dep. *to caress, to flatter*.
**blanditia**, -ae, f. *flattery, blandishment*, 25, 91; also in plur. 17, 61.
**blandus**, -a, -um, adj. *gentle, soothing, flattering*, 25, 95; compar. **blandior**, 26, 99.
**bŏnĭtas**, -tātis, f. *liberality, kindness*, 3, 11.
**bŏnum**, -i, n. *the good*, 6, 20; 22; 34.
**bŏnus**, -a, -um, adj. *good*.
**brĕvis**, -e, adj. *short*.
**brĕvĭter**, adv. *shortly, briefly*.

**C**=Caius.
**cado**, -ĕre, cĕcĭdi, casum, 3 v. n. *to fall*, 13, 48, etc.; **cadere in**, 26, 100, *to fall to the lot of*.
**cadūcus**, -a, -um, adj. *liable to fall, perishable*, 6, 20.
**caecus**, -a, -um, adj. *blind*, 15, 54.
**caelum**, -i, n. *heaven*.
**calamitas**, -ātis, f. *a calamity, ruin*, 15, 46.
**calamitōsus**, -a, -um, adj. *unfortunate, ruined*, especially in political sense, 15, 46.
**calcŭlus**, -i, m. *a pebble, a counter*; hence *arithmetical calculation*, 16, 58.
**callĭdus**, -a, -um, adj. *cunning, skilful*, 26, 99.
**calx**, -cis, f. *chalk* or *lime*: used as equivalent to the *alba linea* stretched across a race-course to prevent a false start. Therefore to go from the *carceres* to the *calx* is to go the whole round of the course, 27, 101.
**capio**, -ĕre, cēpi, captum, 3 v. a. *to take; to take in, deceive*, 27, 99.
**capitālis**, -e, adj. *mortal*.

**capra**, -ae, f. *a she goat*, 17, 62.

**căput**, -ĭtis, n. *a head; life*, 17, 61: *the chief point*, 13, 45.

**carcer**, -ĕris, m. *a barrier* or *stall*, behind which the chariots were placed before starting.

**careo**, -ēre, -ui, 2 v. n. *to be without, to lack.*

**carĭtas**, -tātis, f. *affection*, 5, 20: *feeling*, 9, 32.

**carmen**, -ĭnis, n. *a song, a poem.*

**cārus**, -a, -um, adj. *dear*, 3, 11.

**cāsus**, -ūs, m. *a chance, an accident.*

**causa**, -ae, f. *a cause, a reason; a law-suit.*

**cautio**, -ōnis, f. *a taking care, a precaution*, 21, 78.

**căvea**, -ae, f. *the auditorium of a theatre*, 7, 24.

**caveo**, -ēre, cāvi, cautum, 2 v. n. and a. *to be on one's guard, to take care; to guard against*, 2, 10; 21, 77.

**cĕlĕber**, -bris, -bre, adj. *thronged, full of enthusiasm, famous*, 3, 12.

**cĕlĕrĭtas**, -tātis, f. *swiftness*, 3, 12.

**censeo**, -ēre, -ui, 2 v. n. *to think, to hold an opinion*, 4, 14.

**censūra**, -ae, f. *the censorship, office of censor*, 11, 39.

**cerno**, -ĕre, crēvi, crētum, 3 v. a. *to perceive, see.*

**certāmen**, -ĭnis, n. *a rivalry, a contest*, 10, 34.

**certātio**, -ōnis, f. *rivalry*, 9, 32.

**certe**, adv. *at least, certainly*, 3, 10; 8, 26.

**certus**, -a, -um, adj. *certain, trustworthy*, 17, 64.

**cetĕrus**, -a, -um, adj. *the other, the rest*, 1, 4; 12, 40 (rare in sing.).

**cĭcur**, -ūris, adj. *tame, domesticated*, 21, 81.

**circumfluo**, -ĕre, -uxi, -uctum, 3 v. a. *to overflow, to have a superabundance*, 15, 52.

**cĭto, citius**, adv. *quickly*, 21, 78.

**citro**, adv. *in this direction, towards the inside*, 22, 85.

**cīvīlis**, -e, adj. *of a citizen, civil*, 1, 6.

**cīvis**, -is, m. *a citizen*, 15, 95.

**civĭtas**, -ātis, f. *a state*, 1, 1.

**clāmor**, -ōris, m. *a cry, a shout*, 7, 44.

**clārus**, -a, -um, adj. *illustrious*, 1, 6; 12, 41.

**claudo**, -ĕre, -si, -sum, 3 v. a. *to close, to shut*, 24, 90.

**coepi**, -isse, coeptum, def. v. a. and n. *to begin*, 9, 32.

**cōgitātio**, -ōnis, f. *thinking, thought*, 8, 27; 27, 104.

**cōgĭto**, -āre, -āvi, -ātum, 1 v. n. *to think*, 16, 60.

**cognitio**, -ōnis, f. *recognition, knowing*, 1, 3.

**cognōmen**, -ĭnis, n. *a surname*, 2, 6.

**cognosco**, -ĕre, -nōvi, -nĭtum, 3 v. a. *to know, to be acquainted with*, 15, 52.

**cōgo**, -ĕre, coegi, coactum, 3 v. a. *to force, to compel*, 8, 26.

**collēga**, -ae, m. *a colleague* in office, 11, 39; 21, 77.

**collēgium**, -i, n. *a number of colleagues combined in an office*, as the College of Augurs, etc., 2, 8; 25, 96.

**collĭgo**, -ĕre, -ēgi, -ectum, 3 v. a. *to collect*, 17, 61.

**cŏlo**, -ĕre, -ui, cultum, 3 v. a. *to cultivate, to court, to show attention to*, 6, 22; 19, 69.

**cŏmes**, -ĭtis, m. and f. *a companion*, 11, 37.

**cōmĭcus**, -a, -um, adj. *comic, belonging to a comedy*, 26, 99.

**cōmĭtas**, -ātis, f. *courtesy, politeness*, 18, 66.

**comitātus**, -ūs, m. *comradeship, friendship*, 22, 83.

**commĕmĭni**, -isse, defect. v. a. *to recollect entirely*.

**commĕmŏro**, -āre, -āvi, -ātum, 1 v. a. *to mention, to commemorate*, 4, 15.

**commentor**, -āri, -ātus, 1 depon. freq. v. n. *to deliberate*, 2, 8.

**commŏde**, adv. *suitably, to the point*, 1, 1.

**commŏdĭtas**, -tātis, f. *convenience, advantage*, 7, 23.

**commodum**, -i, n. *an advantage, profit*.

**commŏdus**, -a, -um, adj. *suitable, convenient, advantageous*, 10, 34; 15, 54.

**commŏror**, -āri, -ātus, 1 dep. v. n. *to stay, to dwell*, 19, 68.

**commŏveo**, -ēre, -ōvi, -ōtum, 2 v. a. *to move thoroughly, to affect*.

**commūnĭco**, -āre, -āvi, -ātum, 1 v. a. *to impart, to give a share in*, 6, 22; 7, 24; 19, 70.

**commūnis**, -e, adj. *common, combined*, 4, 15: *sympathetic*, 18, 65: *common, shared in by all*, 11, 38.

**commūnĭtas**, -tātis, f. *a sharing in common, community*, 17, 61.

**commūtābĭlis**, -e, adj. *changeable, subject to change*, 25, 92.

**commūtātio**, -ōnis, f. *a change, a revolution*, 21, 77.

**commūto**, -āre, -āvi, -ātum, 1 v. a. *to change thoroughly*, 9, 32.

**cōmoedia**, -ae, f. *a comedy*, 26, 97.

**compăro**, -āre, -āvi, -ātum, 1 v. a. *to obtain*, 16, 60; *to arrange*, 27, 101.

**complector**, -i, -exus, 3 dep. v. a. *to embrace*, 15, 53.

**concēdo**, -ĕre, -essi, -essum, 3 v. a. *to yield, to grant*, 5, 18.

**conciliātrix**, -īcis, f. *that which unites*, or *produces*, 11, 37.

**concĭlio**, -āre, -āvi, -ātum, 1 v.

a. *to unite, to bring together, to form*, 5, 20; 27, 100.

**conclūdo**, -ĕre, -ūsi, -ūsum, 3 v. a. *to conclude, to finish*, 26, 100.

**concordia**, -ae, f. *union, harmony of feeling*, 7, 23.

**condīmentum**, -i, n. *flavoring, seasoning, sauce*, 7, 23.

**condĭtio**, -ōnis, f. *a matrimonial engagement*, 10, 34.

**confĕro**, -erre, -tŭli, -lātum, 3 v. a. *to betake, to bestow*, 1, 1; 11, 37.

**confīdo**, -ĕre, -fisus sum, -fisum, 3 v. n. *to feel confidence, to trust in, to rely on.*

**confirmo**, -āre, -āvi, -ātum, 1 v. a. *to assert, to affirm confidently*, 3, 10.

**congĕro**, -ĕre, -gessi, -gestum, 3 v. a. *to bring together, to pile up*, 16, 58.

**conglutĭno**, -āre, -āvi, -ātum, 1 v. a. *to glue together, to unite securely, to cement*, 9, 32.

**congressus**, -ūs, m. *a meeting together, intercourse*, 23, 87.

**congruo**, -ĕre, -ui, 3 v. n. *to run together, to be in harmony with*, 8, 27.

**conĭcio**, -ĕre, -iēci, -iectum, 3 v. a. *to throw together*, (of the eyes) *to fasten intently*, 2, 6.

**coniunctio**, -ōnis, f. *a joining together, a union; friendship, intimacy.*

**coniunctissime**, adv. *in the closest union*, 1, 2.

**coniungo**, -ĕre, -nxi, -nctum, 3 v. a. *to join together, to connect, to unite*, 4, 15; 8, 26.

**cōnor**, -āri, -ātus, 1 v. a. and n. *to try, to attempt*, 4, 16.

**conquiesco**, -ĕre, -ēvi, -ētum, 3 v. n. *to find repose, to rest quietly*, 6, 22.

**conscisco**, -ĕre, -scīvi, -scītum, 3 v. a. *to inflict on oneself*, 12, 41.

**conscrībo**, -ĕre, -psi, -ptum, 3 v. a. *to enrol, appoint, choose.*

**conscripti**, -ōrum, part. *on the roll*, in the phrase Patres Conscripti, 3, 12.

**consensĭo**, -ōnis, f. *agreement, union*, 4, 15.

**consensus**, -ūs, m. *agreement, identity of opinion*, 27, 103.

**consentāneus**, -a, -um, adj. *admissible, to be consented to, meet, fit, proper*, 13, 47.

**consentio**, -īre, -nsi, -nsum, 4 v. n. *to feel with, to agree with*, 18, 65.

**consĕquor**, -i, -secūtus, 3 dep. v. n. and a. *to follow* as a result, *to obtain*, 5, 18; 9, 30.

**conservo**, -āre, -āvi, -ātum, 1 v. a. *to keep safe, to preserve, to retain*, 19, 68; 27, 100.

**consīdĕro**, -āre, -āvi, -ātum, 1 v. a. *to consider, to reflect upon*, 20, 76.

**consĭlium**, -i, n. *a counsel, a plan, design*, 6, 20; 11, 37.

**consŏcio**, -āre, -āvi, -ātum, 1 v. a. *to join together*, 22, 83.
**consōlor**, -āri, -ātus, 1 dep. v. a. *to console*, 3, 10.
**constans**, -ntis, adj. *constant, firm, consistent*, 2, 8.
**constanter**, adv. *with constancy, persistently*, 2, 6.
**constantia**, -ae, f. *firmness, constancy, consistency*, 5, 19.
**constĭtuo**, -ĕre, -ui, -ūtum, 3 v. a. *to fix, to appoint, to set up, to settle*, 13, 47.
**consto**, -āre, -stĭti, 1 v. n. *to remain still, to be fixed*, 7, 24; **constat**, impers. *it is certain, it is agreed*, 14, 50.
**consŭesco**, -ĕre, -suēvi, -suetum, 3 v. n. *to grow accustomed*, 19, 68.
**consŭetūdo**, -ĭnis, f. *custom, habit, familiarity, intimacy*, 5, 17.
**consul**, -ŭlis, m. *a consul*.
**consulātus**, -ūs, m. *consulship*, 3, 11.
**consŭlo**, -ĕre, -ui, -ultum, 3 v. n. *to take counsel, to consult*, 14, 50.
**contemno**, -ĕre, -mpsi, -mptum, 3 v. a. *to despise*.
**contendo**, -ĕre, -ndi, 3 v. a. and n. *to strive for, to contend, to demand, ask, beg*, 11, 39.
**contentio**, -ōnis, f. *rivalry, contention*, 10, 34.
**contentus**, -a, -um, adj. *content, satisfied*.
**contĕro**, -ĕre, -trīvi, -trītum, 3 v. a. *to wear away, to spend, to pass, to employ*, 27, 104.
**contĭneo**, -ēre, -nui, -ntum, 2 v. a. *to hold together, to contain, to comprise, comprehend*.
**contingo**, -ĕre, -tĭgi, -tactum, 3 v. n. *to happen, to befall*, 2, 8; 14, 48.
**contĭnuo**, adv. *immediately, at once, forthwith*.
**contĭo**, -ōnis, f. *a public meeting, an assembly*, 25, 95.
**contra**, prep. [acc.] and adv. *opposite, against, on the contrary*, 24, 90.
**contrăho**, -ĕre, -xi, -ctum, 3 v. a. *to draw together, to narrow, to contract*, 5, 20.
**contrārius**, -a, -um, adj. *contrary, opposite*, 13, 47.
**contŭmācia**, -ae, f. *obstinacy, contumacy, haughtiness, insolence*.
**contŭmēlia**, -ae, f. *insulting language*, 21, 78.
**convenientia**, -iae, f. *harmony, agreement*, 27, 100.
**conveniens**, -ntis, adj. *adapted to, suiting, fit*, 5, 17.
**converto**, -ĕre, -rti, -rsum, 3 v. a. *to turn round, to change, to convert*, 21, 78.
**convinco**, -ĕre, -īci, -ictum, 3 v. a. *to convict*, 17, 64.
**cooptātio**, -ōnis, f. *election to a body by the existing members thereof*, 25, 96.
**copia**, -ae, f. *supply, abun-*

*dance; riches, possessions, resources*, 14, 51.

**cŏr**, -rdis, n. *heart*, 4, 15.

**coram**, prep. [abl.] and adv. from co (=cum) and os, *before one's face, in the presence of, openly.*

**corpus**, -ŏris, n. *a body.*

**correctio**, -ōnis, f. *correction, a being put right*, 24, 90.

**corrōbŏro**, -āre, -āvi, -ātum, 1 v. a. *to strengthen, to bring to a firm state*, 20, 74.

**crēdo**, -ĕre, -dĭdi, -dĭtum, 3 v. n. *to believe*; v. a. *think, suppose, imagine, to intrust.*

**crēdŭlus**, -a, -um, adj. *credulous, easily persuaded.*

**crimen**, -ĭnis, n. *a charge, accusation.*

**criminātio**, -ōnis, f. *a charge* against some one, *calumny.*

**crūdēlĭtas**, -tātis, f. *cruelty.*

**culpa**, -ae, f. *a fault.*

**cultus**, -ūs, m. *cultivation*, 7, 23; *dress, clothing*, 23, 86.

**cum**, (1) prepos. [abl.] *with*; conjunct. *when, although, whereas.*

**cunctātio**, -ōnis, f. *delay, dilatoriness*, 13, 44.

**cŭpĭdĭtas**, -tātis, f. *greed, greedy desire, avarice*, 5, 19.

**cŭpio**, -ĕre, -īvi or -ĭi, -ītum, 3 v. a. *to desire*, 26, 59.

**cur**, adv. *why, wherefore.*

**cūrā**, -ae, f. *care, anxiety*, 13, 48.

**currĭcŭlum**, -i, n. *the course*, 12, 40.

**currus**, -ūs, m. *a chariot*, 17, 63.

**cursus**, -ūs, m. *a course*, 4, 14.

**custōdia**, -ae, f. *custody, keeping*, 4, 14.

**D.**, abbrev. of Decimus.

**datus**, -a, -um, perf. pass. part. of do.

**de**, prep. [abl.] *concerning, from.*

**dĕbeo**, -ēre, -ui, -ĭtum, 2 v. a. *to owe, to be bound* to do, *I* etc., *ought*, 20, 71.

**dĕbĭlĭto**, -āre, -āvi, -ātum, 1 v. a. *to weaken*, 7, 23.

**dēcerto**, -āre, -āvi, -ātum, 1 v. n. *to fight with, to contend for mastery*, 8, 28.

**dēcessus**, -ūs, m. *death, decease.*

**Decimus**, a Roman prænomen.

**declāro**, -āre, -āvi, -ātum, 1 v. a. *to declare, to announce, to make plain*, 24, 88.

**dēclīno**, -āre, -āvi, -ātum, 1 v n. *to swerve, to turn aside.*

**dēduco**, -ĕre, -duxi, -ductum, 3 v. a. *to lead down, to bring* a young person to a man of eminence for purpose of instruction.

**dēfendo**, -ĕre, -ndi, -nsum, 3 v. a. *to defend, to speak in defence of*, 7, 25; 25, 96.

**dēfĕro**, -rre, -tŭli, -lātum, irreg. v. a. *to bring down, to convey, to bestow on*, 20, 73.

**dēfĭcio**, -ĕre, -ēci, -ectum, 3 v. n. and a. *to revolt from*, 11, 37.

**dēfīnio**, -īre, -īvi, -ītum, 4 v. a. *to define, to limit*, 16, 58.
**dēflecto**, -ĕre, -exi, -exum, 3 v. a. and n. *to swerve*, 12, 40.
**dēfluo**, -ĕre, -uxi, -uxum, 3 v. n. *to flow down, to be wasted*, 16, 58; *to descend*, 26, 100.
**dēgo**, -ĕre, dēgi, 3 v. a. *to spend* [time], 23, 87 [de. ago].
**deinde**, adv. *thereafter, next*, 8, 27.
**dēlābor**, -i, -apsus, 3 dep. v. n. *to slip down, to decline*, 21, 76.
**dēlecto**, -āre, -āvi, -ātum, 1 v. a. *to delight, to please*, 4, 15.
**dēleo**, -ēre, -ēvi, -ētum, 2 v. a. *to wipe out, to destroy*, 3, 11; 25, 92.
**dēliciae**, -ārum, f. *delights, pleasures, luxury*, 15, 52.
**dēlictum**, -i, n. *a sin, a fault, an offence, a crime*, 24, 90.
**dēlĭgo**, -ĕre, -ēgi, -ectum, 3 v. n. *to choose out, to select*, 16, 60.
**dēnĭque**, adv. *lastly, in fine.*
**depōno**, -ĕre, -ŏsŭi, -ŏsĭtum, 3 v. a. *to lay aside*, 13, 47.
**dēprĕcor**, -āri, -ātus, 1 dep. v. n. *to beg off, to beg for pardon*, 11, 37.
**dērĕlinquo**, -ĕre, -īqui, -ictum, 3 v. a. *to abandon*, 11, 37.
**dēscendo**, -ĕre, -ndi, -nsum, 3 v. n. *to descend*, 17, 64.
**dēsĕro**, -ĕre, -rui, -rtum, 3 v. a. *to desert*, 10, 35.
**dēsertus**, -a, -um, adj. *deserted, lonely*, 15, 55.
**dēsīdĕrium**, -i, n. *a longing* for something not possessed, *regret for*, 3, 10.
**dēsīdĕro**, -āre, -āvi, -ātum, 1 v. a. *to feel the need of, to desire*, 8, 26.
**dēspēro**, -āre, -āvi, -ātum, 1 v. a. *to give up hope of, to despair of.*
**dēspicio**, -ĕre, -spexi, -spectum, 3 v. a. *to disdain, to despise.*
**dēsum**, -esse, -fui, v. n. *to be wanting, to fail.*
**dēterrĭmus**, -a, -um, superl. adj. *worst*, 16, 59 [de. deterior].
**dētestābĭlis**, -e, adj. *execrable, abominable*, 8, 27.
**dētrăho**, -ĕre, -xi, -ctum, 3 v. a. *to detract, to forego*, 8, 57.
**deus**, -i, m. *a god, deity.*
**dēvius**, -a, -um, adj. *wandering, uncertain*, 25, 93.
**dīco**, -ĕre, -xi, -ctum, 3 v. a. *to speak, to say.*
**dictum**, -i, n. *a saying, an apophthegm.*
**dies**, -ēi, m. and f. *a day.*
**difficĭlis**, -e, adj. *difficult*, 3, 12.
**difficillĭme**, adv. *with the greatest difficulty*, 17, 64.
**diffluo**, -ĕre, 3 v. n. *to be overflowing*, 11, 52.
**diffundo**, -ĕre, -ūdi, -ūsum, 3 v. a. *to expand*, 13, 48.
**dignĭtas**, -tātis, f. *rank, estimation*, 3, 12; 19, 70.
**dignus**, -a, -um, adj. *worthy, suitable, fit, adequate.*

**dilĭgens**, -ntis, adj. **diligentior**, *diligent*, 17, 61.

**dilĭgentia**, -ae, f. *diligence, earnestness*, 16, 60.

**dilĭgentissime**, superl. adv. [diligenter] *most diligently*, 2, 7.

**dilĭgo**, -ĕre, -exi, -ectum, 3 v. a. *to love*, 8, 28; 15, 52.

**dimitto**, -ĕre, -īsi, -ssum, 3 v. a. *to dismiss, to give up*, 21, 76; 3, 12.

**dĭrĭmo**, -ĕre, -ēmi, -emptum, 3 v. a. *to break off*, 8, 27.

**dirumpo**, -ĕre, -ūpi, -uptum, 3 v. a. *to break in twain, to break off*, 22, 85.

**discēdo**, -ĕre, -ssi, -ssum, 3 v. n. *to separate from, to leave*, 1, 1.

**discĭdium**, -i, n. *alienation, separation, divorce*, 7, 23.

**discindo**, -ĕre, -ĭdi, -issum, 3 v. a. *to cut in twain*, 21, 76.

**disco**, -ĕre, dĭdĭci, 3 v. a. and n. *to learn*, 12, 41.

**discordia**, -ae, f. *discord, a quarrel*, 7, 23.

**disiunctio**, -ōnis, f. *separation*, 21, 76.

**disiungo**, -ĕre, -nxi, -nctum, 3 v. a. *to disunite, to alienate*, 12, 41.

**dispar**, -ăris, adj. *dissimilar, unequal*, 20, 74.

**dispŭtātio**, -ōnis, f. *discussion, dispute, debate*, 1, 3.

**dispŭto**, -āre, -āvi, -ātum, 1 v. n. *to discuss, to argue*, 1, 1.

**dissensio**, -ōnis, f. *difference of feeling, dispute, disagreement*, 7, 23.

**dissentio**, -īre, -nsi, -nsum, 4 v. n. *to differ, to hold different opinions*, 9, 32.

**dissĕro**, -ĕre, -ui, -sertum, 3 v. n. *to discourse, to argue about, to discuss*, 1, 4.

**dissĭdeo**, -ēre, -ēdi, -essum, 2 v. n. *to differ, to be at variance*, 1, 2.

**dissimilitūdo**, -inis, f. *unlikeness, dissimilarity*, 20, 74.

**dissĭpo**, -āre, -āvi, -ātum, 1 v. a. *to scatter, to divide*, 7, 24.

**dissŏcio**, -āre, -āvi, -ātum, 1 v. a. *to dissociate, to separate*, 20, 74.

**dissolvo**, -ĕre, -vi, -sŏlūtum, 3 v. a. *to separate, to dissolve*, 9, 32.

**dissuādeo**, -ēre, -asi, -asum, 2 v. n. *to speak against*, 25, 96.

**dissuo**, -ĕre, -ui, -ūtum, 3 v. a. *to unsew, to loosen gradually*, 21, 76.

**distantia**, -ae, f. *distance, difference, unlikeness*, 20, 74.

**diu**, adv. *for a long time*; **diutius**, 19, 68; **diutissime**.

**diūturnus**, -a, -um, adj. *lasting long, long continued, long, prolonged*, 22, 85.

**dīves**, -ĭtis, adj. *rich*; **divitior**, 16, 58.

**dīvīnus**, -a, -um, adj. *godlike, divine*, 18, 64.

**dīvĭtiae**, -ārum, f. *riches*, 6, 20.

**do**, dāre, dĕdi, dātum, 1 v. a.

*to give.* **dare operam**, *to take pains*, 21, 78.

**doctrīna**, -ae, f. *learning*, 2, 2.

**doctus**, -a, -um, adj. *learned*, 5, 17, etc.; **doctior**, 1, 1.

**dŏlor**, -ōris, m. *grief, pain.*

**domi**, locat. case of domus, *at home*, 1, 2; 14, 51.

**domus**, -ūs or -i, f. *a house;* the *town house*, as opposed to the *villa*, 27, 103.

**donum**, -i, n. *a gift*, 15, 55.

**dubitātio**, -ōnis, f. *hesitation, doubt*, 19, 67.

**dŭbĭto**, -āre, -āvi, -ātum, 1 v. n. *to doubt, to hesitate*, 1, 1.

**dūco**, -ĕre, -uxi, -ctum, 3 v. a. *to lead; to think*, 2, 7; 19, 70.

**dulcis**, -e, adj. *sweet, pleasant, agreeable*, 18, 66.

**dum**, conj. *whilst, until*, 13, 44, etc.

**dumtaxat**, adj. *at any rate, at least*, 15, 53.

**duo**, -ae, -orum, -arum, -obus, -abus, num. adj. *two.*

**durus**, -a, -um, adj. *hard, harsh, unfeeling.*

**dux**, ducis, com. *a leader, a chief, a general.*

**e, ex**, prep. [abl.] *out of, from*, 2, 7; 8, 26, etc. **ex omni parte**, *in every respect*, 21, 79.

**edīco**, -ĕre, -xi, -ctum, 3 v. a. *to speak out, to state clearly*, 16, 59.

**ĕdo**, ĕdĕre *or* esse, ēdi, ēsum, 3. v. a. *to eat.*

**edŭco**, -āre, -āvi, -ātum, 1 v. a. *to educate, to bring up*, 20, 75.

**efferŏ**, -erre, extŭli, ēlātum, irreg. v. a. *to carry out, to elate, to raise*, 15, 54; 27, 100. **efferre laudibus**, *to praise to the skies*, 7, 24.

**effĭcio**, -ĕre, -ēci, -ectum, 3 v. a. *to effect, to carry out*, 12, 41.

**efflōresco**, -ĕre, -ui, 3 v. n. *to blossom*, 27, 100.

**ĕgeo**, -ēre, -ui, 2 v. n. *to be in need of*, 3, 10.

**ĕgo**, mei, pers. pron. *I;* **egomet**, *I myself* [emphatic suffix *met*], 25, 93.

**ēgrĕgius**, -a, -um, adj. *splendid, illustrious*, 19, 69; 15, 55.

**eiusmŏdi** [is-modus], *of that kind*, 12, 41.

**ēlĕvo**, -āre, -ātum [no perf.], *to lighten, to diminish*, 24, 88.

**ēlĭgo**, -ĕre, -ēgi, -ectum, 3 v. a. *to choose, to select.*

**ēlūceo**, -ēre, -xi, 2 v. n. *to shine out*, 14, 48; 27, 101.

**ēluo**, -ĕre, -ui, -ūtum, 3 v. a. *to wash away, to cause to fade*, 21, 76.

**ēmendo**, -āre, -āvi, -ātum, 1 v. a. *to correct, to emend*, 17, 61.

**ēmitto**, -ĕre, -īsi, -issum, 3 v. a. *to send forth, to let out, to let go*, 27, 101.

**ēmungo**, -ĕre, -nxi, -nctum, 3

v. a. *to cheat* (lit. 'to blow the nose'), 26, 99.

**ĕnim**, conj. *for*.

**ēnītor**, -i, -ixus or -isus, 3 dep. v. n. *to strive*, 16, 59.

**eo** [is], *on that account*, 20, 71.

**eo**, īre, īvi or ĭi, ĭtum, v. n. *to go*.

**eōdem**, adv. *in the same direction*, 18, 65.

**ĕquĭdem**, adv. *certainly, at all events* [e interj., quidem], 7, 25.

**ĕquus**, -i, m. *a horse*, 15, 55.

**erga**, prep. [acc.] *towards*, 16, 56.

**ergo**, conj. *therefore*, 15, 52, etc.

**erĭpio**, -ĕre, -pui, -eptum, 3 v. a. *to snatch away*, 23, 87.

**erro**, -āre, -āvi, -ātum, 1 v. n. *to wander, to be mistaken*, 22, 84.

**error**, -ōris, m. *an error, a mistake*, 3, 10; 22, 83.

**ērŭdio**, -īre, -īvi, -ītum, 4 v. a. *to teach, to instruct*, 4, 13.

**erŭdīti**, *learned men*, 2, 6.

**ērumpo**, -ĕre, -ūpi, -uptum, 3 v. n. *to break out*, 21, 76.

**et**, conj. *and*, et . . . et, que . . . et, *both . . . and*.

**ĕtĕnim**, conj. *for indeed*, 12, 40.

**ĕtĭam**, adv. *even, also*. **etiamnunc**, *even now*, 3, 11.

**ēvĕnio**, -īre, -ēni, -entum, 4 v. n. *to happen*, 21, 78.

**ēventus**, -ūs, m. *that which happens, event, fate*, 4, 14.

**ēverto**, -ĕre, -rti, -rsum, 3 v. n. *to overthrow*, 3, 11.

**ēvĭdens**, -ntis, adj. *evident, plainly to be seen*; **evidentius**, 8, 27.

**ēvīto**, -āre, -āvi, -ātum, 1 v. a. *to avoid, to shun*, 24, 88.

**ēvŏlo**, -āre, -āvi, -ātum, 1 v. n. *to fly forth*, 4, 14.

**ēvŏmo**, -ĕre, -ui, -ĭtum, 3 v. a. *to vomit out, to disgorge*, 23, 87.

**ex**, see **e**.

**exaequo**, -āre, -āvi, -ātum, 1 v. a. *to make equal, to put on an equal footing*, 20, 71.

**exardesco**, -ĕre, -rsi, -rsum, 3 incept. v. n. *to blaze out*, 9, 29; 21, 76; 27, 100.

**excēdo**, -ĕre, -ssi, -ssum, 3 v. n. *to depart*.

**excellens**, -ntis, adj. *excellent, superior*, 1, 5.

**excellentia**, -ae, f. *excellence, superiority*, 19, 69.

**excello**, -ĕre, -ui, -celsum, 3 v. n. *to be excellent, to excel*, 9, 39; 20, 73.

**exceptio**, -ōnis, f. *exception*, 17, 61.

**excĭdo**, -ĕre, -cĭdi, 3 v. n. *to fall away, to be lost*, 16, 58.

**excĭpio**, -ĕre, -ēpi, -eptum, 3 v. a. *to except*, 6, 20; 27, 104.

**excĭto**, -āre, -āvi, -ātum, 1 v. a. *to rouse, to excite*.

**exclūdo**, -ĕre, -ūsi, -ūsum, 3 v. a. *to shut out*, 6, 22.

**excors**, -rdis, adj. *foolish, senseless*, 26, 99.

**excūsātio**, -ōnis, f. *excuse, defence*, 11, 37.
**exemplar**, -āris, n. *a pattern, a likeness*, 7, 23.
**exemplum**, -i, n. *an example, a precedent*, 10, 33.
**exeo**, -īre, -īvi or -ĭi, -ĭtum, 4 v. n. *to go out, to depart*, 4, 15.
**exercitātio**, -ōnis, f. *practice, exercise*, 5, 17.
**exĭgo**, -ĕre, -ēgi, -actum, 3 v. a. *to exact*, 9, 31.
**exigue**, adv. *in a mean spirit, narrowly*, 16, 58.
**exīlĭter**, adv. *illiberally, meanly*, 16, 58.
**exĭlium**, -i, n. *exile, banishment*, 12, 41.
**exĭmo**, -ĕre, -ēmi, -emptum, 3 v. a. *to take away*, 7, 23.
**existĭmo**, -āre, -āvi, -ātum, 1 v. a. *to think*, 1, 4.
**exitium**, -i, n. *destruction*.
**exŏrior**, -īri, -ortus, 3 dep. v. n. *to arise*, 14, 48.
**expĕdit** (expedio), used impersonally, *it is expedient*, 10, 33.
**expedītus** (expedio), -a, -um, adj. *unimpeded, rapid*, 4, 13.
**expello**, -ĕre, -pŭli, -pulsum, 3 v. a. *to drive out, to expel*, 12, 42.
**experior**, -īri, -ertus, 4 dep. v. a. *to try, to experience*, 17, 62; 22, 84.
**expers**, -rtis, adj. *without share in, free from, without*, 23, 87.
**expĕto**, -ĕre, -īvi or -ĭi, -ītum, 3 v. a. *to seek for, to seek out*, 6, 22.
**expleo**, -ēre, -ēvi, -ētum, 2 v. a. *to fill up*, 19, 67.
**explōrātus**, *certain*, 20, 71.
**explōro**, -āre, -āvi, -ātum, 1 v. a. *to investigate*.
**exprobro**, -āre, -āvi, -atum, 1 v. a. *to reproach, to cast up against*, 20, 71.
**exsisto**, -ĕre, -stĭti, 3 v. n. *to arise, to come into existence, to be*, 7, 24; 8, 27; 19, 67.
**exspecto**, -āre, -āvi, -ātum, 1 v. a. *to expect, to wait for*, 12, 41; 8, 27.
**exstirpo**, -āre, -āvi, -ātum, 1 v. a. *to root out*, 13, 8.
**extinguo**, -ĕre, -nxi, -nctum, 3 v. a. *to extinguish, to put out*, 19, 78; 10, 35.
**extollo**, -ĕre, -tŭli, 3 v. a. *to raise*, 20, 72.
**extrēmus**, -a, -um [superl. adj. from *extra*], *furthest, last*; **extremum**, -i, n. *the last part*, 4, 14.
**exŭlo**, -āre, -āvi, -ātum, 1 v. n. *to go into exile*, 15, 53.

**F.**, abbrev. of filius.
**fābŭla**, -ae, f. *a fable, a story*, 19, 70: *a play*, 7, 24; 26, 100.
**făcētus**, -a, -um, adj. *witty*, 26, 98.
**făcĭle**, adv. *easily*, 17, 64.
**făcĭlis**, -e, adj. *easy*; superl. **făcillĭmus**, 3, 11.

**făcĭlĭtas**, -ātis, f. *good nature, pleasant manner*, 18, 66.

**făcillĭme**, adv. *with the greatest ease, most easily*, 26, 99.

**făcio**, -ĕre, fēci, factum, 3 v. a. *to make, to do, to cause.*

**factum**, -i, n. *a deed, a fact.*

**făcultas**, -ātis, f. *power, faculty*, 5, 17.

**fallax**, -ācis, adj. *fallacious, false; sterile* (herba), 19, 68.

**fāma**, -ae, f. *fame, report; reputation, renown.*

**fămilia**, -ae, f. prop. *an establishment of servants* (famuli), hence, *a family.*

**fămĭlĭāris**, -e, adj. *intimate, friendly, familiar*, 1, 2; 24, 89.

**fămiliāritas**, -ātis, f. *intimacy, friendship*, 1, 3; 21, 76, etc.

**fămiliāriter**, adv. *intimately, like a friend*, 21, 77.

**fămŭlātus**, -ūs, m. *servitude, slavery*, 19, 70.

**fămŭlus**, -i, m. *a servant, attendant*, 15, 55.

**fastīdium**, -i, n. *contempt, haughtiness*, 15, 54.

**fătĕor**, -ēri, fassus, 2 dep. v. a. *to own, to confess*, 12, 40.

**fātum**, -i, n. *fate, destiny, destruction*, 10, 35.

**fax**, făcis, f. *a torch, a firebrand*, 10, 35.

**fēlīcĭtas**, -tatis, f. *good luck, happiness*, 10, 35.

**fēlix**, -īcis, adj. *happy, lucky*, 16, 60.

**fēnĕror**, -āri, -ātus, 1 dep. v. a. *to put out at interest*, 9, 31.

**fĕra**, -ae, f. *a wild animal*, 21, 81.

**fĕre**, adv. *just about, usually, almost*, 1, 2; 4, 14, etc.

**fĕro**, ferre, tŭli, latum, irreg. v. a. *to carry, to bear, to bring*, 11, 36, etc.

**ferreus**, -a, -um, adj. *of iron; hard-hearted*, 23, 87: *hard*, 13, 48.

**ferus**, -a, -um, adj. *wild.*

**fictus**, -a, -um, part. (fingo) *feigned, unreal*, 7, 24; 8, 26; 18, 65.

**fidēlis**, -e, adj. *faithful*, 15, 51.

**fidēlitas**, -atis, f. *faithfulness, fidelity*, 18, 65.

**fides**, -ēi, f. *faith, honor, truth, credit, character.*

**fidūcia**, -ae, f. *confidence*, 15, 52.

**fidus**, -a, -um, adj. *trusty, sure, certain, safe, faithful*, 18, 65.

**filum**, -i, n. *thread*, metaphorically *style*, 7, 25.

**fingo**, -ĕre, -nxi, fictum, 3 v. a. *to feign, to make up, to fashion*, 5, 18.

**finis**, -is, m. and f. *an end, a definition*, 16, 56.

**fio**, fĭĕri, factus sum, irreg. v. n. *to be made, to become*, 7, 24, etc.; passive of facio.

**firmāmentum**, -i, n. *security*, 18, 65.

**firmĭtas**, -atis, f. *perpetuity, security*, 5, 19; 15, 46.

**firmo**, -are, -avi, -atum, 1 v. a. *to strengthen, to confirm.*

**firmus**, -a, -um, adj. *firm, secure*, 7, 23.
**flāgĭtĭōsus**, -a, -um, adj. *wicked, intemperate*, 13, 47.
**flexĭbĭlis**, -e, adj. *easily bent, flexible*, 25, 93.
**flōreo**, -ēre, -ui, 2 v. n. *to flourish*, 4, 13.
**fons**, -ntis, m. *a fountain, source*, 14, 50.
**fortasse**, adv. *perhaps*, 9, 30.
**forte**, adv. [ablat. of fors] *by chance.* **nisi forte**, *unless by chance*, introducing some absurd or unlikely proposition, 9, 32.
**fortis**, -e, adj. *brave*, 13, 47.
**fortĭtūdo**, -ĭnis, f. *bravery, courage, fortitude*, 13, 47.
**fortūna**, -ae, f. *fortune*, 15, 54.
**fortūnātus**, -a, -um, adj. [fortuno] *fortunate, lucky*, 15, 54.
**forum**, -i, n. *the Forum, the place of public meeting*, 2, 6.
**fractior** [fractus], -ius, -ioris, comp. adj. *somewhat weakened* or *depressed*, 16, 59.
**frăgĭlis**, -e, adj. *easily broken, frugile*, 27, 102.
**frango**, -ĕre, -ēgi, -actum, 3 v. a. *to break.*
**frāter**, -ris, m. *a brother.*
**fraus**, -dis, f. *deceit, wrong.*
**frĕquentia**, -ae, f. *a crowd, a concourse*, 23, 87.
**frons**, -ntis, f. *a brow*, 10, 65.
**fructuōsus**, -a, -um, adj. *profitable*, 21, 79.
**fructus**, -ūs, m. *fruit, profit*, 9, 31.
**fruor**, -i, fructus, 3 dep. v. n. *to enjoy*, 9, 32.
**fuco**, -āre, -āvi, -ātum, 1 v. a. *to dye, to falsify*, 25, 95.
**fundĭtus**, adv. *from the bottom, entirely, completely*, 7, 23.
**fungor**, -i, functus, 3 v. dep. *to perform*, 6, 22.
**fūnus**, -ĕris, n. *a funeral.*
**fŭror**, -ōris, m. *madness*, 11, 37.
**fŭtūrus**, -a, -um, adj. *future, to come* [sum], 3, 11.

**gaudeo**, -ēre, gavisum, 2 v. n. *to rejoice*, 4, 14; with abl. 22, 82.
**gĕner**, -ĕri, m. *a son-in-law*, 8, 26.
**gĕnĕrōsus**, -a, -um, adj. *noble, well-born*, 9, 29.
**gĕnus**, -ĕris, n. *a race, a stock, descent*, 19, 70; *a kind, class*, 1, 4; 4, 15.
**gĕro**, -ĕre, -ssi, -stum, 3 v. a. *to do, to carry on, to conduct*, 5, 19; 21, 77, etc.
**gigno**, -ĕre, gĕnui, genitum, 3 v. a. *to beget, to give rise to*, 6, 20.
**glōria**, -ae, f. *glory*, 3, 12; 10, 34.
**glōriōsus**, -a, -um, adj. *boastful, braggart*, 26, 98.
**grădus**, -ūs, m. *a step, rank.*
**grātes** [usually only nom. and acc.], f. *thanks.*

**grātia**, -ae, f. *favor, gratitude*, 9, 31; **gratiae**, *thanks*, 26, 98.
**grātus**, -a, -um, adj. *pleasant, grateful.*
**grăvis**, -e, adj. *firm*, 17, 64: *respectable, dignified*, 9, 32; 25, 95: *severe, heavy*, 11, 37.
**grăvĭtas**, -ātis, f. *seriousness, weight*, 1, 4; 18, 66.
**grăvĭter**, adv. *seriously, with dignity*, 21, 77.
**grăvius**, adv. (compar. of graviter) *with more pain, more seriously*, 6, 22.
**grăvor**, -āri, -ātus, 1 dep. v. n. *to make difficulties, to be reluctant*, 5, 17.
**grex**, -ĕgis, m. *a flock; a set, a company*, 19, 69.

**hăbēna**, -ae, f. *a rein*, 15, 54.
**hăbeo**, -ēre, -ui, -ĭtum, 2 v. a. *to have, to reckon, to hold*, 1, 5; 19, 59. **habere sermonem**, *to deliver a discourse*, 1, 3. **habere rationem**, *to take care*, 24, 89.
**hactĕnus**, adv. *thus far*, 7, 24.
**haud**, neg. particle, *not*. **haud scio an**, *I rather think*, 12, 43; 15, 55.
**haudquāquam**, adv. *by no means*, 18, 66.
**hēmĭcyclium**, -i, n. *a semicircular recess with seats*, or *a fauteuil*, 1, 2.
**herba**, -ae, f. *grass, a blade*, 19, 68.
**Hercle**, *by Hercules!* [probably a vocative of *Hercules* on analogy of the Greek oath Ἡράκλεις] 9, 30; 11, 37.
**hic, haec, hoc**, gen. huius, demonst. pron. *this, such as this.*
**hic**, adv. *here.*
**hŏdie**, adv. [hoc die], *on this day, to-day*, 12, 43.
**hŏmo**, -ĭnis, m. and f. *a human being, a man*, 1, 2, etc.
**hŏnestas**, -ātis, f. *honor, reputation, respectability*, 2, 83.
**hŏneste**, adv. *with honor, respectably*, 10, 35.
**hŏnestus**, -a, -um, adj. *honorable, respectable*, 9, 32.
**hŏnor** [or **hŏnos**, 21, 78, etc.], -ōris, m. *honor*, 7, 23; 14, 49: *office*, 6, 20; 17, 63, etc.
**hortor**, -āri, -ātus, 1 dep. v. a. *to exhort, to persuade*, 5, 17; 27, 104.
**hortus**, -i, m. *a garden*; **horti**, *suburban villa and grounds*, 7, 25.
**hospes**, -ĭtis, m. *guest-friend*, 7, 24; 11, 37.
**hostis**, -is, m. *a public enemy*, 9, 29.
**hūc**, adv. *hither*, 18, 65.
**hūmānĭtas**, -ātis, f. *gentleness, kindness*, 2, 8.
**hūmānus**, -a, -um, adj. *human, belonging to men*, 5, 17.
**hŭmĭlis**, -e, adj. *humble, poor, mean, depressed*, 9, 24.

**iaceo**, -ēre, -ui, 2 v. n. *to lie low, to be broken down*, 16, 59.
**iam**, adv. *now, even, already.*

**iamdūdum**, adv. *this long time past*, 18, 65.
**ibi**, adv. *there, in that place.*
**idcirco**, adv. *therefore, on that account, for this or that reason.*
**īdem, eădem, ĭdem**, gen. eiusdem, adj. *the same.*
**ĭdōneus**, -a, -um, adj. *fitted, suitable*, 1, 4; 17, 62.
**ĭgĭtur**, conj. *therefore.*
**ignārus**, -a, -um, adj. *ignorant, not knowing*, 12, 41.
**ignāvia**, -ae, f. *cowardice*, 13, 47.
**ignis**, -is, m. [abl. igni, 6, 22], *fire.*
**ignōrātio**, -ōnis, f. *a not knowing, ignorance*, 19, 70.
**ignōro**, -āre, -āvi, -ātum, 1 v. a. *not to know*, 7, 24.
**ignosco**, -ĕre, -nōvi, -nōtum, 3 v. a. *to pardon*, 11, 37.
**ille**, -a, -ud, gen. illius, demonst. pron. *he, that one, the famous man*, 19, 69.
**illūdo**, -ĕre, -ūsi, -ūsum, 3 v. a. *to deceive, to mock*, 26, 99.
**illustris**, -e, adj. *illustrious, famous, remarkable*, 1, 4, etc.
**illustro**, -āre, -āvi, -ātum, 1 v. a. *to throw light upon, to make clear*, 26, 97.
**imāgo**, -ĭnis, f. *image, likeness; idea, mental image*, 27, 102.
**imbēcillĭtas**, -tātis, f. *weakness*, 7, 26.
**imbēcillus**, -a, -um, adj. *weak*, 7, 23; **imbecillior**, 19, 70.
**imbellis**, -e, adj. *unwarlike, cowardly*, 13, 47.
**ĭmĭtor**, -āri, -ātus, 1 depon. v. a. *to imitate*, 19, 70.
**immānĭtas**, -tātis, f. *inhumanity, churlishness*, 23, 87.
**immortālis**, -e, adj. *immortal, undying*, 6, 20.
**immortālĭtas**, -ātis, f. *immortality*, 3, 11.
**immūnis**, -e, adj. *selfish, uncommunicative*, 14, 50.
**immūto**, -āre, -āvi, -ātum, 1 v. a. *to change, to transform*, 15, 54.
**impĕdio**, -īre, -īvi, -ītum, 4 v. a. *to hinder, to stand in the way of*, 19, 68.
**impello**, -ĕre, -pŭli, -pulsum, 3 v. a. *to drive, to impel*, 24, 89.
**impendeo**, -ēre, no perf. nor sup. 2 v. n. *to threaten, to hang over*, 10, 35.
**impĕrātor**, -ōris, m. *military commander*, 12, 42.
**imperītus**, -a, -um, adj. *unskilful, dull, inexperienced*, 25, 95.
**impĕrĭum**, -i, n. *power, empire, military power*, 15, 54.
**impĕro**, -āre, -āvi, -atum, 1 v. a. *to command*, 22, 82.
**impertio**, -īre, -īvi or ĭi, -ītum, 4 v. a. *to impart, to give a share*, 19, 70.
**impĕtro**, -āre, -āvi, -ātum, 1 v. a. *to obtain*, 11, 38; 20, 76.
**impĕtus**, -ūs, m. *force, impetus, impulse*, 17, 63.

**impiĕtas**, -tātis, f. *impiety, unnatural conduct*, 12, 42.

**implĭco**, -āre, -ŭi, -ĭtum or -ātum, 1 v. a. *to entangle*, 13, 15.

**importūnĭtas**, -tātis, f. *unreasonableness, insolence*, 15, 54.

**improbus**, -a, -um, adj. *bad, abominable, wicked*, 12, 43.

**improvĭdus**, -a, -um, adj. *shortsighted, imprudent*, 26, 100.

**impūdenter**, adv. *shamelessly, impudently*, 22, 82.

**impūrus**, -a, -um, adj. *impure, of bad character*, 16, 59.

**in**, prepos. with acc., *into, in regard to* (16, 59); with abl., *in*.

**inănimus**, -a, -um, adj. *inanimate*, 19, 68.

**inānis**, -e, adj. *empty*, 14, 49; **inanior**, *emptier*, 23, 86.

**incertus**, -a, -um, adj. *not sure, uncertain, doubtful*.

**incĭdo**, -ĕre, -cĭdi, 3 v. n. *to happen, occur, fall upon*, 1, 2.

**incĭpio**, -ĕre, -cēpi, -ceptum, 3 v. a. and n. *to begin*, 16, 60.

**incommŏdum**, -i, n. *an inconvenience, a trouble*, 2, 8.

**incommŏdus**, -a, -um, *inconvenient, disastrous*: **incommŏde, incommŏdius**, *disagreeably*, 4, 15.

**incrēdĭbĭlis**, -e, adj. *incredible*, 3, 11.

**incultus**, -a, -um, adj. *uncultivated, uncared for*, 15, 55.

**incūria**, -ae, f. *want of care, neglect*, 23, 86.

**indĭco**, -ĕre, -āvi, -ātum, 1 v. a. *to point out, to indicate*, 3, 11.

**indigens**, -entis, adj. *indigent, in want*, 9, 30.

**indigentia**, -ae, f. *want, indigence*, 8, 27.

**indigeo**, -ēre, -gŭi, 2 v. n. *to need, to be in want*, 14, 51.

**indignus**, -a, -um, adj. *unworthy*, 19, 67.

**indūco**, -ĕre, -xi, -ctum, 3 v. a. *to bring in, to introduce*, 1, 3.

**indulgeo**, -ēre, -lsi, 2 v. n. *to indulge*, 15, 54.

**ineo**, -īre, -īvi or -ĭi, -ĭtum, 4 v. n. *to begin*, 10, 35.

**infāmia**, -ae, f. *discredit, infamy, disgrace*, 21, 76.

**inférior**, -ōris, *comparative adj.* [*inferus*, *lower*, *inferior*, 2, 7; 19, 69.

**infĕro**, -ferre, -tŭli, -lātum irreg. v. a. *to bring against*, 18, 65: *to wage against*, 12, 42.

**infĕrus**, -a, -um, adj. *low*: **inferi**, *the infernal gods*: **ad inferos**, *Manes or Hades*, 6, 12.

**infīnitus**, -a, -um, adj. *unlimited, boundless*, 5, 20.

**infirmĭtas**, -tātis, f. *inconstancy, weakness*, 17, 64.

**inflammo**, -āre, -āvi, -ātum, 1 v. a. *to inflame*, 26, 98.

**influo**, -ĕre, -xi, -xum, 3 v. n. *to flow in, to insinuate oneself*, 15, 52.

**ingĕnium**, -i, n. *intellect, character*, 1, 1, etc.
**ingens**, -ntis, adj. *vast, great.*
**ingĕnuus**, -a, -um, adj. *noble, sincere, open*, 18, 65.
**ingrātus**, -a, -um, adj. *unthankful, ungrateful*, 12, 42.
**ingrăvesco**, -ĕre, 3 incept. v. n. *to grow heavy* or *burdensome, to increase*, 10, 33.
**inhūmānius**, adv. [inhumane] *with less kindness, too unfeelingly*, 13, 46.
**inhūmānus**, -a, -um, adj. *unkind, unsocial*, 14, 50.
**inĭmīcitia**, -ae, f. *hostility, enmity*, 10, 34, etc.
**inĭmīcus**, -a, -um, adj. *unfriendly, hostile*; **inimicissimus**, 3, 11.
**inĭtium**, -i, n. *a commencement, a beginning*, 18, 65.
**iniūria**, -ae, f. *wrong-doing, unjust conduct, injury*, 10, 35; 21, 76.
**iniūstus**, -a, -um, adj. *unjust*, 13, 47.
**inŏpia**, -ae, f. *poverty, want*, 8, 26,
**inops**, -ŏpis, adj. *poor, in want*, 15, 46.
**inquam**, -is, -it, defect. v. n. *I say*, 11, 36.
**insector**, -āri, -tātus, 1 dep. v. a. *to attack, to inveigh against*, 16, 57.
**insignis**, -e, adj. *conspicuous, remarkable*, 27, 102.
**insĭnuo**, -āre, -āvi, -ātum, 1 v. a. *to wind into, to ingratiate*, 26, 99.
**insīpiens**, -ntis, adj. *unwise, foolish*, 15, 54.
**instituo**, -ĕre, -ui, -utum, 3 v. a. *to set on foot, to begin*, 25, 96.
**institūtum**, -i, n. *a doctrine, an institution*, 4, 13.
**insuāvis**, -e, adj. *disagreeable, without pleasure*, 23, 88.
**insum**, -esse, -fui, irreg. v. n. *to be in*, 9, 31.
**integrĭtas**, -ātis, f. *completeness; integrity, unstained honor*, 5, 19.
**intellĕgo**, -ĕre, -exi, -ectum, 3 v. a. *to understand*, 5, 20.
**intempĕrātus**, -a, -um, adj. *unrestrained, immoderate, intemperate*, 20, 75.
**intempestive**, adv. *unseasonably, inopportunely.*
**intempestīvus**, -a, -um, adj. *out of place, ill-timed*, 6, 22.
**inter**, prep. [acc.], *between, among*; of time, *during.*
**intercēdo**, -ĕre, -ssi, -ssum, 3 v. n. *to intervene*, 21, 77.
**interdum**, adv. *sometimes.*
**intĕreo**, -īre, -īvi or -ĭi, -ĭtum, 4 v. n. *to perish, to die*, 4, 13.
**interest**, -esse, impers. v. *there is a difference, it is of consequence*, 13, 48; **intersit**, 25, 95.
**intĕrĭtus**, -ūs, m. *death, destruction*, 4, 14.

**intermissio**, -ōnis, f. *interruption, discontinuance*, 2, 8.
**internosco**, -ĕre, -nōvi, -nōtum, 3 v. a. *to distinguish*, 25, 95.
**interpōno**, -ĕre, -ŏsui, -ŏsĭtum, 3 v. a. *to interpose, to bring in between*, 1, 3.
**interprĕtor**, -āri, -ātus, 1 dep. v. a. *to interpret, to explain, to mean*, 5, 18.
**intŏlĕrābĭlis**, -e, adj. *intolerable*, 15, 54; 21, 76.
**intractātus**, -a, -um, adj. *unbroken, not broken in.*
**introeo**, -īre, -īvi or -ĭi, -ĭtum, 4 v. n. *to enter, to go in, to be born*, 4, 15.
**intueor**, -ēri, -ĭtus, 2 dep. v. a. *to look at, to behold, to see*, 7, 23.
**invĕhor**, -i, -ectus, 3 v. n. *to inveigh*, 16, 57.
**invĕnio**, -īre, -vēni, -ventum, 4 v. a. *to find*, 19, 70.
**inveterascor**, -i, -ātus, 3 dep. v. n. *to grow old, to become inveterate*, 10, 35.
**invĭdeo**, -ēre, -īdi, -isum, 2 v. a. *to envy*, 16, 59.
**invidiōsus**, -a, -um, adj. *exposed to envy, provocative of envy*, 5, 18.
**invĭdus**, -a, -um, adj. *envious*, 4, 14.
**invĭto**, -āre, -āvi, -ātŭm, 1 v. a. *to invite*, 26, 99.
**invītus**, -a, -um, adj. *reluctant, unwilling*, 1, 4.
**ipse**, -a, -um, gen. ipsīus, pron. *him, her, it -self.*
**is, ea, id**, gen. eius, pron. *that one, that, such*; **eo**, *on that account, so much*, 4, 15, etc.
**iste**, -a, -ud, gen. -īus, pron. *that one by you, he whom you see, yours*, 17, 63, etc.
**istuc**, adv. *in your direction*, 4, 16.
**ĭta**, adv. *so, in that case, in that degree*, 1, 1, etc.
**ităque**, conj. *and so, therefore.*
**ĭtem**, adv. *in the same way, even so, so*, 2, 7.
**ĭter**, itĭnĕris, n. *a road, a path; a journey*, 20, 75.
**itĕrum**, adv. *a second time, again*, 3, 11, etc.
**iucunde**, adv. *pleasantly*, 1, 1.
**iucunditas**, -tātis, f. *charm, agreeableness*, 22, 84; 27, 101.
**iucundus**, -a, -um, adj. *pleasant*, 14, 98.
**iudicium**, -i, n. *a trial, a decree, a judgment.*
**iungo**, -ĕre, -nxi, -nctum, 3 v. a. *to join.*
**iurgium**, -i, n. *strife, a quarrel*, 21, 78.
**ius**, -ris, n. *law, right.* **ius civile**, *jurisprudence*, 2, 6.
**iusiurandum**, -i, n. *an oath*, 11, 39.
**iustitia**, -ae, f. *justice*, 1, 1, etc.
**iustus**, -a, -um, adj. *just*; **iustissimus**, 7, 25.
**iuvo**, -āre, iūvi, iūtum, 1 v. a. *to please, to help*, 11, 36.

**L.**, abbrev. of Lucius.
**lăbĕfacto**, -āre, -āvi, -ātum, 1 v. a. *to shake, to make to totter*, 10, 34.
**lābes**, -is, f. *a fall, downfall, stain, disgrace*, 12, 41.
**lăbor**, -ōris, m. *labor, toil.*
**lābor**, -i, lapsus, 3 dep. v. n. *to slip, to fall*, 12, 41.
**lăbōro**, -āre, -āvi, -ātum, 1 v. n. *to labor*, 15, 55.
**lacrĭma**, -ae, f. *a tear*, 12, 41, etc.
**laetor**, -āri, -ātus, 1 v. n. *to be rejoiced*, 4, 14.
**laetus**, -a, -um, adj. *glad, joyful, joyous, happy.*
**lătus**, -ĕris, n. *a side*, 1, 1.
**laudābilis**, -e, adj. *praiseworthy, laudable*, 7, 23.
**laudo**, -āre, -āvi, -ātum, 1 v. a. *to praise*, 2, 10.
**laus**, laudis, f. *praise.*
**lautissime** [laute], adv. *most richly, most splendidly.*
**laxus**, -a, -um, adj. *loose;* **laxissimus**, 15, 54.
**lĕgo**, -ĕre, -ēgi, -ectum, 3 v. a. *to read*, 1, 4.
**lĕvis**, -e, adj. *light, fickle*, 17, 63: *insincere*, 25, 91.
**lĕvĭtas**, -ātis, f. *fickleness, insincerity*, 17, 64.
**lĕvo**, -āre, -āvi, -ātum, 1 v. a. *to lighten, to relieve of*, 20, 72.
**lex**, lēgis, f. *a law*, 12, 40–1.
**libenter, libentius**, adv. *with pleasure, readily*, 19, 68; 25, 96.
**lĭber**, -ri, m. *a book*, 1, 3.
**lĭbĕrālis**, -e, adj. *liberal, bountiful, generous*, 9, 31.
**liberālitas**, -ātis, f. *liberality, bounty*, 3, 11.
**liberāliter**, adv. *in a liberal manner, like a gentleman*, 23, 86.
**libĕrē**, adv. *freely, candidly*, 13, 44.
**libĕro**, -āre, -āvi, -ātum, 1 v. a. *to set free*, 12, 42.
**libet**, libuit, or lĭbĭtum est, impers. v. 2, *it pleases*, 12, 41.
**libīdo**, -ĭnis, f. *lust, licentious desires*, 5, 19.
**licentia**, -ae, f. *license, unrestrained liberty*, 22, 83.
**licet**, -ēre, licuit or lĭcĭtum est, impers. v. 2, *it is allowed, it is lawful*, 1, 1; 18, 65; adv. *although*, 20, 73.
**lītīgo**, -āre, -āvi, -ātum, 1 v. n. *to quarrel*, 26, 99.
**lŏco**, -āre, -āvi, -ātum, 1 v. a. *to place*, 12, 40.
**lŏcus**, -i, m. [in plur. -i or -a] *a place*, 6, 22: *a subject, topic*, 15, 46.
**longe**, adv. *afar; far, a long way*, 9, 29; **longius**, 10, 34.
**lŏquor**, -i, locūtus, 3 dep. v. a. and n. *to speak, to say.*
**lūbenter**, adv. *with pleasure, willingly*, 24, 89.
**lūmen**, -ĭnis, n. *light*, 8, 27.

**M.**, abbrev. of Marcus.
**M'.**, abbrev. of Manius.
**maeror**, -ōris, m. *grief*, 3, 11.
**maestĭtia**, -ae, f. *sadness*, 2, 8.

**măgis**, adv. *more, rather.*
**măgistrātus**, -ūs, *a magistrate; the office of magistrate*, 17, 63.
**magnĭficentia**, -ae, f. *magnificence, grandeur*, 6, 21.
**magnĭfĭcus**, -a, -um, adj. *magnificent, splendid*, 9, 32.
**magnitūdo**, -ĭnis, f. *size, greatness*, 9, 29.
**maiestas**, -ātis, f. *majesty, grandeur, dignity*, 25, 96.
**māiōres**, -um, m. *ancestors*, 4, 13.
**mălĕdictum**, -i, n. *abuse, abusive language*, 21, 78.
**mălĭtia**, -ae, f. *ill-feeling, malice*, 13, 47.
**mālo**, -alle, mālui, irreg. v. n. and a. *to prefer, to wish in preference*, 17, 63.
**mălum**, -i, n. *an evil.*
**mălus**, -a, -um, adj. *evil, bad.*
**mando**, -āre, -āvi, -ātum, 1 v. a. *to entrust, to commit.*
**măneo**, -ēre, -nsi, -nsum, 2 v. n. *to remain*, 11, 37.
**mănus**, -ūs, f. *a hand.* **dare manus**, *to give in*, 26, 99.
**māter**, -tris, f. *a mother.*
**maxĭme**, superl. adv. *chiefly, best*, 5, 20.
**medecīna**, -ae, f. *a cure, medicine*, 3, 10.
**mediōcris**, -e, adj. *moderate, middling*, 17, 60; 6, 22.
**medius**, -a, -um, adj. *middle, the middle of.*
**melior**, *better*, 6, 20; see **bonus**.
**mĕmĭni**, -isse [no pres. or imperf.], 3 defect. v. a. *to remember*, 27, 104, etc.
**mĕmŏrābĭlis**, -e, adj. *memorable, worth relating.*
**mĕmŏria**, -ae, f. *memory*, 1, 1.
**mĕmŏrĭter**, adv. *with good memory*, 1, 1.
**mensis**, -is, m. *a month.*
**mentio**, -ōnis, f. *mention*, 1, 3; 19, 67.
**mentior**, -īri, -ītus, 4 dep. v. a. and n. *to lie, to counterfeit*, 26, 98.
**merces**, -ēdis, f. *pay, recompense, reward*, 9, 31.
**mereor**, -ērī, -ĭtus, 2 dep. v. a. *to deserve*, 24, 90.
**merĭtum**, -i, n. *kindness, benefit, good service*, 8, 26.
**mētior**, -īri, -ītus, 4 v. a. *to estimate, to measure*, 6, 21.
**metuo**, -uĕre, -ui, -ūtum, 3 v. a. *to fear, to dread.*
**meus**, -a, -um, poss. pron. *my.*
**mīles**, -ĭtis, m. *a soldier*, 26, 98.
**mīlitia**, -ae, f. *military service*, 4, 15; 27, 103; **militiae**, *on service, abroad*, opposed to domi, 14, 51.
**mīnīme**, adv. *least, by no means*, 11, 39.
**minimum**, n. followed by gen. *the least*, 13, 46.
**minister**, -tri, m. *minister, servant*, 9, 35.
**minus**, adv. *too little*, almost equivalent to *not*, 7, 23.
**mīrābĭlis**, -e, adj. *wonderful; astonishing* (in bad sense), 13, 45.

**mīror**, -āri, -ātus, 1 depon. v. a. and n. *to wonder at, to wonder, to be surprised*, 15, 35.
**mīrus**, -a, -um, adj. *wonderful, astonishing*, 9, 29.
**misceo**, -ēre, -cui, -ixtum, 2 v. a. *to mix, mingle*, 21, 81.
**mŏdĕrāte**, adv. *with moderation, temperately*, 2, 8.
**mŏdestus**, -a, -um, adj. *temperate, well-conducted*, 13, 47.
**mŏdĭus**, -i, m. *a peck* (a measure containing *sixteen sextarii*), 19, 67.
**modo**, adv. *lately*, 5, 19: *only*, 25, 93.
**mŏdus**, -i, m. *manner*, 8, 28.
**mŏleste**, adv. *with trouble, with offence*, 24, 90.
**mŏlestia**, -ae, f. *troublesomeness, sorrow*, 13, 48.
**mŏlestus**, -a, -um, adj. *troublesome, offensive*, 6, 22; 13, 45.
**mollis**, -e, adj. *soft, unmanly*, 20, 75.
**mŏneo**, -ēre, -ui, -itum, 2 v. a. *to advise, to warn*, 24, 88.
**monitio**, -ōnis, f. *admonition, advice*, 24, 89.
**montuōsus**, -a, -um, adj. *mountainous*, 19, 68.
**mŏrior**, -i, mortuus sum, dep. v. n. *to die*.
**mors**, -rtis, f. *death*.
**mortālis**, -e, adj. *mortal, perishable*, 5, 18.
**mortuus**, -a, -um, adj. *dead*, 7, 23.
**mos**, -ōris, m. *a custom, manner*; **mores**, -um, *character*, 2, 6.
**mōtus**, -ūs, m. *a moving, motion, movement*; 9, 29.
**mŏveo**, -ēre, mōvi, mōtum, 2 v. a. *to move, to affect*, 7, 23.
**mŭliercŭla**, -ae, f. [dimin. of mulier] *a young woman; a mere woman* (i.e. as weaker than man), 13, 46.
**multĭplex**, -plĭcis, adj. *manifold, intricate, tortuous*, 18, 65.
**multĭtūdo**, -ĭnis, f. *a number, the multitude, the common people*, 12, 41.
**multum**, adv. *much*, 1, 2.
**multus**, -a, -um, adj. *many*; **multo**, *by far*.
**mundus**, -i, m. *the world, the universe*, 7, 24.
**mŭnio**, -īre, -īvi or -ĭi, -ītum, 4 v. a. *to fortify, to entrench*, 9, 30.
**mūnus**, -ĕris, n. *a gift, a duty*, 2, 7; 19, 67.
**mūto**, -āre, -āvi, -ātum, 1 v. a. *to change*.
**mūtŭus**, -a, -um, adj. *interchangeable, mutual*, 6, 22.

**nam** or **namque**, conj. *for*.
**nanciscor**, -i, nactus, 3 dep. v. a. *to catch, to obtain*, 8, 27.
**nans**, -ntis, part. adj. *swimming, living in the water*, opposed to volucer, 21, 81.
**narro**, -āre, -āvi, -ātum, 1 v. a. *to narrate, to tell*, 1, 1.

**nascor**, -i, nātus, 3 v. n. *to be born*, 5, 19.
**nātūra**, -ae, f. *nature*.
**natūrālis**, -e, adj. *of nature, natural*, 21, 80.
**nātus**, -i, m. *a son*.
**nātus**, -ūs, m. *birth*, 9, 32.
**nē**, adv. *not*, in final clauses, 12, 43; **ne . . . quidem**, *not even*, 5, 18; *not . . . either*, 9, 30; prohibitive, *do not*; conj. *lest, that not*.
**nĕ**, interrog. enclitic.
**nec**, see **neque**.
**necessārius**, -a, -um, adj. *necessary*, 21, 76: *closely connected*.
**necesse**, neut. adj. *necessary*, 4, 16.
**necessĭtūdo**, -ĭnis, f. *a close tie, union*, 19, 71.
**nĕco**, -āre, -āvi, -ātum, 1 v. a. *to kill*, 7, 24.
**nĕfārius**, -a, -um, adj. *wicked, unprincipled*, 11, 37.
**nĕfas**, n. indeclin. *wrong, impiety*, 11, 39.
**neglĕgens**, -ntis, adj. *careless*, 17, 62.
**neglegentia**, -ae, f. *negligence, neglect*, 22, 85.
**neglĕgo**, -ĕre, -exi, -ectum, 3 v. a. *to neglect, to disregard*, 17, 61.
**nĕgo**, -āre, -āvi, -ātum, 1 v. a. and n. *to deny*, 3, 10, etc.
**nĕgōtium**, -i, n. *business*, 23, 86.
**nēmo**, -ĭnis, m. *no one*, 1, 5. **mortalis nemo**, 5, 18.
**nēquāquam**, adv. *by no means*, 19, 69.
**nĕque**, conj. *nor, and not*.
**nĕqueo**, -īre, -īvi, -ītum, 4 v. n. *to be unable*, 24, 90.
**nescio**, -īre, -īvi or -ĭi, -ītum, 4 v. a. and n. *to be ignorant of, to be ignorant*, 15, 55. **nescio quomodo** or **pacto**, *somehow or another*, 24, 88; 1, 4.
**neu**, conj. *neither, nor*.
**neuter**, -ra, -rum, gen. -trius, adj. *neither one nor the other*, 15, 53.
**nīhĭl** and **nīl**, n. indecl. *nothing*.
**nīhĭlum**, -i, n. *nothing*.
**nīmīrum**, adv. *doubtless, of course*, 7, 23; 15, 52.
**nĭmis**, adv. *too much*.
**nĭmĭus**, -a, -um, adj. *excessive, too much*, 13, 45.
**nĭsĭ**, disjunct. *unless*, 5, 18.
**no**, -āre, -āvi, 1 v. n. *to swim*.
**nŏceo**, -ēre, -ui, 2 v. a. *to hurt*, 26, 97.
**nōdus**, -i, m. *a knot, bond*, 14, 51.
**nolo**, nolle, nōlui, 3 irreg. v. n. and a. *to be unwilling, not to wish*, 10, 35.
**nōmen**, -ĭnis, n. *a name*. **meo nomine**, *on my account*, 21, 77; cp. 25, 91.
**nōmĭno**, -āre, -āvi, -ātum, 1 v. a. *to name, to mention*, 4, 15; 8, 26.
**non**, adv. *not*.
**Nonae**, -arum, f. *Nones*, i.e. the 5th day of the Roman

month, except in March, May, July, and October, in which they are the 7th, 2, 7.

**nonne**, *is it not?* interrog. particle expecting affirmative answer.

**nonnullus**, -a, -um, *not none, some*, 9, 30.

**norma**, -ae, f. *rule, standard*, 5, 18.

**nosco**, -ĕre, nōvi, nōtum, 3 v. a. *to know*, 11, 38 [**norunt** = nōvērunt, 21, 79].

**nosmet** (see **egomet**), *we ourselves*, 16, 56.

**noster**, -tra, -trum, poss. pron. *our*.

**nŏta**, -ae, f. *a mark, a sign*, 17, 62.

**nŏto**, -āre, -āvi, -ātum, 1 v. a. *to mark; to brand*, 25, 91.

**notus**, -a, -um, adj. *known, well-known*.

**nŏvus**, -a, -um, adj. *new*, 19, 67.

**nullus**, -a, -um, adj. *none, no*, 11, 37; subst. *no one*.

**num**, interrog. partic. expecting negative answer, 11, 36.

**nŭmĕro**, -āre, -āvi, -ātum, 1 v. a. *to count*, 6, 21.

**nŭmĕrus**, -i, m. *a number*, 2, 7; 11, 38.

**nunc**, adv. *now*.

**nunquam**, adv. *never*.

**nūper**, adv. *lately*, 25, 96.

**nusquam**, adv. *nowhere*, 6, 21.

**nūtrix**, -īcis; f. *a nurse*, 20, 74.

**nūtus**, -ūs, m. *a nod*, 25, 93.

**O**! interjection, *O! ah!*

**ŏb**, prepos. with accus. *on account of, for*.

**obeo**, -īre, -īvi or -ĭi, -ĭtum, 4 v. a. *to undertake, to be ready for*, 2, 7.

**obiurgātio**, -ōnis, f. *reproof*, 24, 89.

**obiurgo**, -āre, -āvi, -ātum, 1 v. a. *to reprove, to scold*, 4, 89.

**oblectātio**, -ōnis, f. *delight, pleasure*, 27, 103.

**obscūro**, -āre, -āvi, -ātum, 1 v. a. *to darken, to obscure*, 17, 63.

**obscūrus**, -a, -um, adj. *dark, unintelligible*, 5, 18.

**obsĕquium**, -i, n. *compliance, obsequiousness*, 24, 89.

**obsĕquor**, -i, -secūtus, 3 dep. followed by dat. *to be compliant*, 10, 35.

**observo**, -āre, -āvi, -ātum, 1 v. a. *to notice, to observe*, 16, 58: *to pay attention* or *court to*, 8, 26.

**obsisto**, -ĕre, -stĭti, -stĭtum, 3 v. n. *to oppose, to set oneself against*, 8, 26.

**obsurdesco**, -ĕre, -rdui, 3 v. incep. n. *to become deaf, to turn a deaf ear to*, 24, 88.

**occĭdo**, -ĕre, -ĭdi, -āsum, 3 v. n. *to fall, to perish*, 27, 104.

**occulto**, -āre, -āvi, -ātum, 1 v. freq. a. *to keep hidden*, 18, 65.

**occultus**, -a, -um, [occulo], adj. *hidden, secret*, 26, 99.

**occŭpo**, -āre, -āvi, -ātum, 1 v.

a. *to seize* (with the idea of *surprise*), 12, 40.

**ŏcŭlus**, -i, *an eye*, 27, 104, etc.

**ōdi**, -isse [no pres. or imperf.], def. v. a. *to hate*, 8, 28; **osurus**, 16, 59.

**ŏdiōsus**, -a, -um, adj. *hateful*, 20, 71.

**ŏdium**, -i, n. *hatred*, 1, 2.

**offendo**, -ĕre, -ndi, -nsum, 3 v. a. *to cause offence to, to annoy*, 27, 103.

**offensio**, -ōnis, f. *the feeling of offence, indignation*, 21, 77; that which causes such feeling, *an offence*, 22, 85.

**offĕro**, -rre, obtŭli, oblātum, 3 v. a. *to offer, to bring up against*, 18, 65.

**officiōse**, adv. *kindly, with kindness*, 20, 71.

**officium**, -i, n. *a duty, an act of kindness*, 2, 8.

**omitto**, -ĕre, -īsi, -issum, 3 v. a. *to omit*, 2, 9.

**omnino**, adv. *altogether*, 19, 69: *at all*, 6, 21; 14, 51; 23, 87; 25, 93.

**omnis**, -e, adj. *all, every*.

**ŏpĕra**, -ae, f. *pains, labor*, 14, 51. **dare operam**, *to take pains* or *care*, 21, 78, etc.

**opīnio**, -ōnis, f. *opinion*, 9, 30.

**ŏpīnor**, -āri, -ātus, 1 dep. v. n. *to think, to opine*, 14, 50.

**ŏportet**, -ēre, impers. v. *it is right, it behooves one*, followed by accus. and infin. 12, 40; by subj. 18, 66.

**opportūnĭtas**, -tātis, f. *convenience, advantage*, 6, 21.

**opportūnus**, -a, -um, adj. *convenient, suitable*.

**opprĭmo**, -ĕre, -essi, -essum, 3 v. a. *to crush, to overpower by violence*, 21, 78.

**ops**, opis, f. *help;* **opes**, -um, *wealth, power*.

**optĭme**, adv. *best, in the best way*, 4, 15; 26, 98.

**opto**, -āre, -āvi, -ātum, 1 v. a. *to wish, to choose*, 16, 59.

**ŏpŭlentus**, -a, -um, adj. *wealthy, rich*, 15, 46.

**ŏpus**, -ĕris n. *work, deed* [opposed to verbum as ἔργον to λόγος], 20, 72; *need, necessity*. **opus est**, it is *advisable* or *profitable*, 14, 51.

**orācŭlum**, -i, n. *an oracle, the answer of an oracle*.

**orātio**, -ōnis, f. *a speech, an oration*, 7, 25, etc.

**orbis**, -is, m. *a circle, the world*.

**orbo**, -āre, -āvi, -ātum, 1 v. a. *to deprive of, to bereave*, 3, 10; 27, 104.

**ordo**, -ĭnis, m. *order, rank*, 19, 69.

**orior**, -īri, ortus, 4 dep. v. n. *to rise*, 1, 5.

**ornāmentum**, -i, n. *adornment, ornament*, 22, 82.

**ortus**, -ūs, m. *a rising, birth, origin*, 9, 29.

**os**, -ōris, n. *a face, a mouth*, 1, 2, etc.

**ostendo**, -ĕre, -ndi, -nsum, 3 v. a. *to show, to point out*, 25, 97.

**ostentātio**, -ōnis, f. *a showing-off, ostentation*, 23, 86.
**osurus**, see **odi.**
**ōtiōsus**, -a, -um, adj. *at leisure*, 4, 16: *of leisure*, 27, 104.
**ŏvis**, -is, f. *a sheep*, 17, 62.

**P.**, abbrev. of Publius.
**pactum**, -i, n. *a way, a method* [paciscor], 2, 7; 6, 20; 26, 100.
**paedăgōgus** [παιδαγωγός], -i, m. *a slave to attend upon children, a tutor*, 20, 74.
**paene**, adv. *almost*, 3, 11; 18, 64.
**par**, păris, n. *a pair*, 4, 15; 18, 65.
**par**, păris, adj. *equal*, 9, 32; *right, fair*, 22, 82.
**părăsītus**, -i, m. *a needy hanger-on, a parasite, a flatterer* [παράσιτος, lit. *dinner-guest*], 27, 98.
**parātus**, -a, -um, adj. *ready*; see **paro**, 26, 98.
**părens**, -ntis, m. and f. *a parent*, 19, 70, etc.
**pāreo**, -ēre, -ui, 2 v. n. *to obey*, 11, 36.
**pario**, -ĕre, pĕpĕri, partum, 3 v. a. *to beget, to produce*, 5, 19.
**părĭter**, adv. *equally*, 16, 56.
**păro**, -āre, -āvi, -ātus, 1 v. a. *to prepare.*
**pars**, -rtis, f. *a part, some, a side*, 17, 63; **partes**, *a party*, 21, 77.
**partim**, adv. *partly*, 13, 45.
**partior**, -īri, -tītus, 4 dep. v. a. *to share, to take one's share in*, 6, 22.
**partŭrio**, -īre, -īvi or -ĭi, 4 desid. v. n. *to desire to bring forth, to be in travail*, 15, 45.
**părum**, adv. *not sufficiently, not*, 20, 75; subst. indecl. n. *not enough.*
**părumper**, adv. *for a short time.*
**parvus**, -a, -um, adj. *small.*
**pastor**, -ōris, m. *a shepherd*, 19, 70.
**pătĕfăcio**, -ĕre, -ēci, -actum, 3 v. a. *to lay open, to disclose*, 26, 97.
**păteo**, -ēre, -ui, 2 v. n. *to lie open, to be plain, to be admissible*, 22, 83.
**păter**, -tris, m. *a father.*
**pătienter**, adv. *patiently*, 25, 91.
**pătior**, -i, passus, 3 dep. v. a. *to suffer, to allow, to submit to.*
**patria**, -ae, f. *a fatherland, country*, 11, 36.
**patrōnus**, -i, m. *a patron, an advocate, a defender*, 7, 25.
**paucus**, -a, -um, adj. *few.*
**paulum**, adv. *a little*; **paulo**, *by a little, a little while*, 15, 46.
**pax**, -cis, f. *peace.*
**peccātum**, -i, n. *a sin, an error*, 11, 37.
**pecco**, -āre, -āvi, -ātum, 1 v. n. *to err, to sin.*
**pectus**, -ŏris, n. *the breast*, 26, 97.

**pĕcūnia**, -ae, f. *money*, 9, 34.
**pĕcus**, -ŭdis, f. *a sheep, an animal*, 9, 32.
**pello**, -ĕre, pĕpŭli, pulsum, 3 v. a. *to drive out.*
**pĕnūria**, -ae, f. *poverty, penury*, 17, 62.
**per**, prep. [acc.] *through, by means of.*
**percĭpio**, -ĕre, -ēpi, -eptum, 3 v. a. *to perceive*, 7, 23; 8, 26.
**perdūco**, -ĕre, -uxi, -uctum, 3 v. a. *to keep up, to extend*, 10, 34: *to bring forward*, 20, 73.
**peregrīnātio**, -ōnis, f. *a travelling, a tour*, 27, 103.
**peregrīnus**, -i, m. *a foreigner, a stranger*, 5, 19.
**perfectus**, -a, -um, adj. *perfect*, 2, 9; 21, 79.
**pergo**, -ĕre, perrexi, 3 v. n. *to go on, to proceed*, 9, 32.
**pergrātus**, -a, -um, adv. *very pleasant*, 4, 16.
**perīclĭtor**, -āri, -tātus, 1 dep. v. a. *to test, to make trial of* [perf. pass. partic. **periclitatus**, 17, 63].
**perīcŭlum**, -i, n. *danger, risk*, 7, 24.
**permăneo**, -ēre, -nsi, -nsum, 2 v. n. *to remain, to be permanent*, 7, 23; 15, 55.
**permultus**, -a, -um, adj. *very many*, 23, 86.
**pernĭcies**, -ēi, f. *mischief, destruction*, 12, 41.
**pernĭcĭōsus**, -a, -um, adj. *destructive, mischievous*, 22, 83.
**perpaucus**, -a, -um, adj. *very few*, 4, 14.
**perpendo**, -ĕre, -ndi, -ensum, 3 v. n. *to depend, to be suspended*, 26, 97.
**persaepe**, adv. *very often*, 20, 75.
**persĕvēro**, -āre, -āvi, -ātum, 1 v. n. *to persist, to persevere*, 7, 24.
**persolvo**, -ĕre, -vi, -solūtum, 3 v. a. *to pay in full*, 11, 37.
**persōna**, -ae, f. *a person represented, a character in a play*, 1, 4; 25, 93; 26, 100.
**perspicio**, -ĕre, -exi, -ectum, 3 v. a. *to see clearly, to perceive*, 5, 19.
**perstringo**, -ĕre, -nxi, -ictum, 3 v. a. *to touch upon, to treat*, 15, 46.
**perterreo**, -ēre, -ui, -rĭtum, 2 v. a. *to frighten thoroughly*, 11, 37.
**pertĭneo**, -ēre, -nui, -tentum, 2 v. n. *to belong, to pertain*, 4, 13; 18, 65.
**pervĕnio**, -īre, -ēni, -entum, 4 v. n. *to arrive, to come to*, 22, 83; 27, 101.
**perverse**, adv. *perversely*, 22, 82.
**pestis**, -is, f. *a pest, a destruction*, 10, 34.
**peto**, -ĕre, -tĭi, -tītum, 3 v. a. *to seek, to require; to be a candidate for*, 3, 11.

**pietas**, -tātis, f. *natural feeling, piety*, 3, 11.

**pĭla**, -ae, f. *a ball, the game of ball*, 20, 74.

**pinguis**, -e, adj. *fat, crass, stupid*, 5, 19.

**plăceo**, -ēre, -cui, -cĭtum, 2 v. n. and a. *to please:* impers. **placet**, 11, 36, *it pleases; it is believed*, 13, 45.

**plāne**, adv. *plainly, entirely*, 27, 104.

**plaudo**, -ĕre, -si, -sum, 3 v. n. *to applaud, to clap the hands*, 7, 24.

**plebs**, plēbis, f. *the people, the Plebs*, 1, 2.

**plecto**, -ĕre, 3 v. a. *to punish*, 22, 85 [πλήττω].

**plēnus**, -a, -um, adj. *full.*

**plērīque**, -aeque, -aque, adj. *very many, most*, 3, 10.

**plerumque**, adv. *for the most part, generally*, 15, 53.

**plūrĭmus**, -a, -um, superl. adj. *the greatest number, most.*

**plus**, -ūris [comp. of multus], in sing. adj. subs. *more*, and adv. = magis, 13, 48; in plur. **plures**, **plura**, subst. and adj. *more persons, more*, 6, 22.

**poena**, -ae, f. *a penalty, punishment*, 11, 37.

**pōno**, -ĕre, -ŏsŭi, -ŏsĭtum, 3 v. a. *to place, to lay aside*, 10, 33; **positus in**, *resting with, depending on*, 1, 4; 6, 20; 9, 30.

**pontĭfex**, -ĭcis, m. *a priest, one of the College of Pontifices*, 1, 1.

**pŏpŭlāris**, -e, adj. *fond of popularity, popular*, 25, 95.

**pŏpŭlus**, -i, m. *a people*, 12, 41.

**possessio**, -ōnis, f. *possession, the act of possessing*, 15, 55.

**possum**, potes, potest, posse, potui, irreg. v. n. *to be able.*

**post**, prep. [acc.] *after, behind;* adv. *afterwards, later.*

**posterĭtas**, -ātis, f. *posterity*, 4, 15.

**postĕrus**, -a, -um, adj. *future;* **postĕri**, *posterity*, 27, 102; **in posterum**, *hereafter*, 7, 23.

**postrēmo**, adv. *lastly*, 25, 93; 23, 86.

**postŭlātio**, -ōnis, f. *a demanding, a claim*, 10, 35.

**postŭlo**, -āre, -āvi, -ātum, 1 v. a. *to demand, to expect*, 2, 9.

**pŏtens**, -ntis, adj. *powerful;* **potentior**, 12, 41.

**pŏtentia**, -ae, f. *power, influence*, 6, 20.

**pŏtestas**, -ātis, f. *power*, 17, 62; *office*, 17, 63.

**pŏtior**, -ōris, comp. adj. *preferable, better* [potis], 5, 19.

**pŏtissĭmum** [pote], adv. *especially, above all things*, 21, 79.

**pŏtius** [pote], compar. adv. *rather, better*, 3, 12.

**praebeo**, -ēre, -ui, 2 v. a. [prae. habeo] *to hold out, to offer, to afford*, 11, 37.

**praeceps**, -ĭpĭtis, adj. [prae. caput] *headlong, hurried*, 24, 89.

**praeceptum**, -i, n. *a precept, a rule*, 4, 13.

**praecĭpio**, -ĕre, -ēpi, -eptum, 3 v. a. *to enjoin, to enforce by argument*, 12, 42.

**praeclāre**, adv. *admirably, splendidly*, 3, 11.

**praeclārus**, -a, -um, adj. *admirable, splendid*, 5, 17.

**praecurro**, -ĕre, -cucurri or -curri, -cursum, 3 v. a. *to forestall, to anticipate*, 17, 62.

**praedĭtus** [do], -a, -um, adj. *endowed with, possessed of*, 14, 49.

**praefĕro**, -rre, -tŭli, -lātum, 3 v. a. *to prefer*, 17, 63.

**praelūceo**, -ēre, -uxi, 2 v. n. *to shine before*, 7, 23.

**praepōno**, -ĕre, -ŏsui, -ŏsĭtum, 3 v. a. *to put before, to prefer*, 6, 20.

**praepostĕrus**, -a, -um, adj. *perverted, absurd, preposterous*, 22, 85.

**praepŏtens**, -ntis, adj. *very powerful*, 6, 20.

**praesāgio**, -īre, -īvi, 4 v. a. *to have a presentiment of*, 4, 14.

**praesens**, -ntis, adj. *present*, 1, 3, etc.

**praesertim**, adv. *especially*, 4, 15; 8, 26.

**praesĭdĭum**, -i, n. *protection*, 15, 46.

**praestābĭlis**, -e, adj. *choice-worthy, excellent*, 27, 104.

**praestans**, -ntis, partic. adj. *excellent, eminent*; **-issimus**, 1, 1.

**praestantia**, -ae, f. *excellence, eminence*, 19, 70.

**praesto**, -are, -stĭti, -stĭtum, 1 v. a. *to show, to warrant*, 17, 64; v. n. *to be superior*, 5, 19.

**praesto**, adv. *ready, at hand*, 6, 22.

**praesum**, -esse, -fui, irreg. v. n. *to be at the head of*, 11, 37.

**praeter**, prep. [acc.] *except, beyond*, 1, 4.

**praeterea**, adv. *besides*.

**praetĕreo**, -īre, -īvi or -ĭi, -ĭtum, 4 v. n. *to pass away*; v. a. *to escape one*.

**praetextus**, -a, -um, part. *with a woven border*; **toga praetexta**, *the toga with purple border*, 10, 34.

**praetor**, -ōris, m. *a Prætor*, one of two yearly magistrates appointed for the administration of justice, 25, 96.

**prĕcor**, -āri, -ātus, 1 dep. v. a. and n. *to pray, to beseech*, 15, 57.

**pretiōsus**, -a, -um, adj. *precious, costly*, 15, 55.

**prīdie**, adv. *the day before*, 3, 12.

**princeps**, -cĭpis, adj. *first, of primary importance*, 8, 26.

**principium**, -i, n. *the beginning*, 6, 22.
**prius**, adv. *earlier, sooner, before*, 4, 15.
**prīvātus**, -a, -um, adj. *private*, 4, 15.
**pro** or **proh!** interj. *in the name of!* 15, 52.
**prŏbĭtas**, -tātis, f. *honesty*, 8, 27.
**probo**, -āre, -āvi, -ātum, 1 v. a. *to approve of*, 16, 56; 7, 27.
**prōclīve**, adv. *downwards, rapidly;* **proclīvius**, 12, 41.
**prōclīvis**, -e, adj. *inclined* [lit. *down hill*]; **proclivior**, 18, 66.
**prŏcul**, adv. *far off, from afar*, 24, 89.
**prōdo**, -ĕre, -dĭdi, -dĭtum, 3 v. a. *to hand down*, 11, 39.
**prŏfecto**, adv. *certainly*, 1, 2, etc.
**prŏficiscor**, -i, -fectus, 3 v. a. *to set out*, 8, 26.
**prōfiteor**, -ēri, -fessus, 2 dep. v. a. *to profess*, 5, 17; 10, 35.
**prŏfŭgio**, -ĕre, -fūgi, 3, v. n. *to run away, to escape*, 11, 37.
**prōgrĕdior**, -di, -essus, 3 v. n. *to advance, to proceed*, 11, 36.
**prŏpe**, adv. *near, nearly*, propius, proxime.
**prōpensus** [propendeo], -a, -um, adj. *inclined towards*, 9, 31.
**prŏpinquĭtas**, -tātis, f. *nearness, relationship*, 5, 19.
**prŏpinquus**, -a, -um, adj. *near, related*, 5, 19; 19, 70.
**prōpōno**, -ĕre, -ŏsui, -ŏsĭtum, 3 v. a. *to put forward, to propose*, 17, 63.
**proprius**, -a, -um, *one's own, peculiar.*
**propter**, prep. [acc.] *on account of*, 8, 26, etc.
**proptĕrĕa**, adv. *therefore, on that account*, 2, 6.
**prorsus**, adv. *absolutely, entirely*, 16, 56.
**prōsĕquor**, -i, -secutus, 3 dep. v. a. *to accompany, to attend upon*, 7, 23.
**prōspĕrus**, -a, -um, adj. *prosperous*, 15, 24; 6, 22.
**prōspĭcio**, -ĕre, -exi, -ectum, 3 v. a. *to foresee.*
**prōsum**, prodesse, profui, irreg. v. n. *to be of advantage*, 1, 4.
**prōverbium**, -ii, n. *an old saying, adage, proverb.*
**prōvĭdeo**, -ēre, -vīdi, -visum, 2 v. a. *to foresee*, 2, 6.
**prōvĕho**, -vehĕre, -vexi, -vectum, *to go forwards, proceed, advance.*
**prōvīsio**, -ōnis, f. with gen. *hindrance* or *prevention* of a thing.
**proxĭme**, adv. *nearest*, 11, 38.
**proxĭmus**, -a, -um, sup. adj. *nearest, next, related, intimates, friends.*
**prūdens**, -ntis, adj. *wise, prudent.*
**prūdenter**, adv. *prudently, skilfully.*

**prūdentia**, -ae, f. *knowledge, prudence, discretion.*
**publĭcus**, -a, -um, adj. *public*, 4, 13.
**pŭer**, -ĕri, m. *a boy.*
**pulcher**, -chra, -chrum, adj. *beautiful, noble*, 8, 26.
**pulchrĭtūdo**, -dĭnis, f. *beauty.*
**pŭto**, -āre, -āvi, -ātum, 1 v. a. *to think upon, to believe.*

**Q.**, abbrev. of Quintus.
**quaero**, -ĕre, quaesīvi, quaesītum, 3 v. a. *to seek, to enquire*, 7, 24.
**quaestĭo**, -ōnis, f. *a moot point, a question; an investigation, a court of enquiry*, 11, 37.
**quālis**, -e, adj. *such as; of what kind?*
**quam**, adv. *how;* after comparatives, *than;* with superlatives, *as much as possible.*
**quamobrem**, *wherefore*, 3, 12, etc.
**quamquam**, conj. *although, though as a fact*, 7, 25.
**quamvis**, adv. *although, however much*, 5, 17; 10, 35.
**quando**, (1) interrog. *when?* (2) relat. *at which time*, (3) indef. *at any time*, 7, 23.
**quantus**, -a, -um, adj. *how great? as great as;* **quanti**, *at the price at which.*
**quāpropter**, adv. *wherefore*, 8, 27.
**quāre**, adv. *wherefore, why*
**quartum**, adv. *for the fou th time.*
**quăsi**, adv. *as though, as it were*, 1, 3.
**quātĕnus**, adv. *as far as; how far?* 11, 36.
**quătuor**, num. adj. indecl. *four.*
**que**, enclit. conj. *and*, see **et**; *and so*, 1, 1 fierique, etc. Cp. 6, 21; 13, 44; 24, 28.
**quemadmŏdum**, adv. *as*, 4, 16.
**queo**, quīre, quīvi or quii, quītum, v. n. *to be able.*
**quĕrēlla**, -ae, f. *a complaint*, 1, 2; 10, 35.
**quĕror**, -i, questus, 3 dep. v. n. *to complain*, 17, 62.
**qui, quae, quod**, gen. cuius, rel. pron. *who, which;* interrog. joined with subst. *which? what? who?* **qui cum**, *with whom*, 21, 77.
**qui** [old abl. of *quî* relat.], adv. *how? in what way?* 25, 92.
**quia**, conj. *because.*
**qui-, quae-, quod-cumque**, indef. pron. *whosoever.*
**quid**, adv. *why? wherefore?*
**quīdam, quaedam, quoddam**, pron. *a certain one*, 19, 67.
**quĭdem**, adv. *indeed;* **ne . . . quidem**, *not even*, 8, 26; *not either*, 18, 65.
**quies**, -ētis, f. *rest, sleep*, 4, 14.
**quĭn**, conj. [quî, non] *but that, lest, by which the less;* **quin etiam**, *nay more*, 16, 59; 23, 87.
**quinquennium**, -i, n. *a space of five years*, 25, 96.

**quintum**, adv. *for the fifth time.*

**quippe**, conj. *for, seeing that*, 8, 28

**quis**, quae and **qua**, **quid**, interrog. pron. *who?* In conditional sentences *any one*, as **si quis**; with *nam* added, **quisnam**, emphatic interrog. pron. *who?* 2, 7; with *quam*, **quisquam**, in neg. and interrog. sentences, *any one*, 2, 6. **quisque**, *each*, 4, 13.

**quisnam**, quaenam, quidnam, prou. interrog. *who, which* or *what, I*, etc., *pray.*

**quispiam**, quaepiam, quodpiam [**quidpiam**, subst.] indef. pron. *any one, anything*, 11, 39.

**quisquam**, quaequam, quidquam, pron. indef. *any, any one.*

**quisque**, quaeque, quodque, pron. adj. indef. *each one, each.*

**quisquis**, **quodquod** [or **quicquid**, subst.], *whosoever, whatsoever*, 8, 26, etc.

**quīvis**, **quaevis**, **quodvis** [**quidvis**, subst.], indef. pron. *who* or *what you please*, 10, 35.

**quo**, adv. *whither? to which place*, 6, 22; *in order that*, 16, 59.

**quŏad**, adv. *as far as.*

**quŏcirca**, adv. *wherefore, on which account*, 7, 23.

**quŏd**, adv. *because, that*; **quod si**, *but if*, 7, 23; 10, 34: *as long as*, 1, 1.

**quŏmŏdo**, adv. *in which way; in what a way!* 2, 9.

**quondam**, adv. (1) *formerly*, (2) *hereafter; at some time other than the present.*

**quŏniam**, adv. *since*, 4, 16.

**quŏque**, conj. *also.*

**quŏquo**, adv. *whithersoever.*

**quorsum** [quo, versum], *to what end?* 12, 42.

**quot**, adj. indeclin. *how many? as many as*, 17, 62.

**quum**, see **cum**.

**răpax**, -ācis, adj. *prone to snatch* or *to appropriate*; **rapacius**, 14, 50.

**rārus**, -a, -um, adj. *at wide intervals, rare*, 18, 64.

**rătio**, -ōnis, f. *reason; method; a reckoning*, 16, 48.

**reapse** [re, eapse = ipsa], adv. *really, in reality*, 13, 47.

**recens**, -ntis, adj. *fresh, recent.*

**rĕcipio**, -ĕre, -ēpi, -eptum, 3 v. a. *to take, to receive, to take in return*, 8, 26.

**recordātio**, -ōnis, f. *recollection, a recalling to mind*, 4, 15; 27, 104.

**recte**, adv. *rightly*, 2, 8.

**rectus**, -a, -um, adj. *right.*

**rĕcūso**, -āre, -āvi, -ātum, 1 v. a. *to refuse*, 10, 35.

**rèdămo**, -āre, -āvi, -ātum, 1 v. a. *to love in return*, 14, 49.

**reddo**, -ĕre, reddĭdi, -ĭtum, 3 v. a. *to give back, to return.*

**rĕdeo**, -īre, -īvi or -ĭi, -ĭtum, 4 v. n. *to go back, to return.*

**rĕdĭtus**, -ūs, m. *a return*, 4, 13.

**redūco**, -ĕre, -uxi, -uctum, 3 v. a. *to lead back, to bring back*, 3, 12.

**rĕdundo**, -āre, -āvi, -ātum, 1 v. n. *to overflow, to flood*, 21, 76.

**rĕfĕro**, -rre, rettŭli, relātum, 3 v. a. *to bring back, to refer*, 9, 32.

**rēfert**, -rre, -tulit, v. n. impers. *it is to one's interest, it makes a difference;* **quid refert**, *what difference does it make?* 8, 26.

**rĕfĭcio**, -ĕre, -ēci, -ectum, 3 v. a. *to remake, to re-elect*, 25, 96.

**regnum**, -i, n. *royal power*, 11, 36.

**rĕlĭgio**, -ōnis, f. *religion, religious reverence*, 25, 98.

**rĕlĭgiōsus**, -a, -um, adj. *pious, reverential*, 4, 13.

**rĕlĭquus**, -a, -um, adj. *left, remaining*, 2, 6.

**rĕmissio**, -ōnis, f. *relaxation*, 21, 76.

**rĕmissus**, -a, -um, part. adj. *relaxed, not strict;* **remissior**, 18, 66.

**rĕmitto**, -ĕre, -īsi, -issum, 3 v. a. *to relax, to slacken*, 13, 45.

**rĕmŏveo**, -ēre, -ōvi, -ōtum, 2 v. a. *to put aside, to remove*, 9, 32.

**remūnerātio**, -ōnis, f. *a return, a repayment*, 14, 49.

**rĕpello**, -ĕre, reppŭli, repulsum, 3 v. a. *to repel, to rebut*, 18, 65.

**rĕpente**, adv. *suddenly, without notice*, 22, 85.

**rĕpĕrio**, -īre, reppĕri, repertum, 4 v. a. *to find.*

**rĕposco**, -ĕre, 3 v. a. *to demand back*, 9, 32.

**reprĕhendo**, -ĕre, -ndi, -nsum, 3 v. a. *to catch at, to criticise, to blame*, 16, 59.

**rĕpŭdio**, -āre, -āvi, -ātum, 1 v. a. *to renounce*, 13, 47; *to reject* (a law), 25, 96.

**rĕpugnanter**, adv. *with reluctance, unwillingly*, 25, 91.

**repugno**, -āre, -āvi, -ātum, 1 v. n. *to be repugnant to, to militate against*, 25, 92.

**requies**, -ētis, requiem, f. *repose, leisure*, 27, 103.

**requīro**, -ĕre, -quisivi, -quisitum, 3 v. a. *to seek for, to require*, 21, 81.

**rēs**, -ēi, f. *a thing, circumstance, fact;* **re**, *by the nature of the case*, 25, 96; *business*, 4, 15.

**rĕsĕco**, -āre, -cui, -ctum, 1 v. a. *to cut back, to cut deep*, 5, 18.

**rĕsisto**, -ĕre, -stĭti, 3 v. n. *to stand against, to resist*, 12, 41.

**rĕspondeo**, -ēre, -ndi, -nsum, 2 v. a. and n. *to answer*, 1, 5; 9, 32

**respublĭca**, reipublicae, f. *the Republic, the state, the business of the state*, 3, 11, etc.
**restricte**, adv. *narrowly, meanly*, 16, 58.
**rĕtĭneo**, -ēre, -nui, -tentum, 2 v. a. *to hold back, to retain*, 19, 70.
**rĕvoco**, -āre, -āvi, -ātum, 1 v. a. *to recall*, 16, 59.
**rex**, -ēgis, m. *a king*, 19, 70.
**rītus**, -ūs, m. *form, manner.* **ritu pecudum**, '*like beasts*,' 9, 32.
**rogātio**, -ōnis, f. *an asking.*
**rogātus**, -ūs, m. [only in abl. sing. in Cic.] *request, asking*, 1, 3.
**rogo**, -āre, -āvi, -ātum, 1 v. a. *to ask*, 11, 39, etc.
**rursus** or **rursum** [reversus], adv. *again, back*, 16, 59, etc.
**rustĭcātio**, -ōnis, f. *a sojourn in the country, country life*, 27, 103.

**săcerdŏtium**, -i, n. *the office of Priest, Priesthood, membership of the College of Sacerdotes*, 25, 96.
**saecŭlum**, -i, n. *an age*, 4, 15.
**saepe**, adv. *often;* **saepius**, 22, 84; **saepissime**, 8, 26.
**sal**, sălis, m. *salt*, 19, 67.
**sălūs**, -ūtis, f. *safety, salvation*, 24, 90.
**sancio**, -īre, -nxi, -nctum, 4 v. a. *to ratify, to pass* (a law), 12, 40.
**sanctus**, -a, -um, adj. *holy, religious, of pure character*, 11, 39.
**sāne**, adv. *certainly, by all means, very*, 5, 18; 17, 62.
**săpiens**, -ntis, adj. *wise;* subst. *a sage, a philosopher*, 1, 1; 5, 18, etc.
**săpientia**, -ae, f. *wisdom, philosophy*, 2, 7, etc.
**sat** and **satis**, adv. *enough, sufficiently*, or as n. subst. followed by gen., *enough.*
**sătĭĕtas**, -tātis, f. *satiety, weariness of*, 19, 67.
**saxum**, -i, n. *a rock*, 13, 48.
**scĕlus**, -ĕris, n. *wickedness, crime*, 8, 27.
**scēna**, -ae, f. *a stage*, 26, 97.
**scio**, -īre, -īvi, -ītum, 4 v. a. *to know.*
**scītus**, -a, -um, adj. *knowing, clever, shrewd*, 24, 90.
**scrībo**, -ĕre, -psi, -ptum, 3 v. a. *to write*, 1, 5, etc.
**sēcerno**, -ĕre, secrēvi, secrētum, 3 v. a. *to separate*, 25, 95.
**secundus**, -a, -um, adj. *second; prosperous*, 5, 17.
**sēcūrĭtas**, -tātis, f. *security, freedom from danger* or *anxiety*, 13, 54.
**sĕcus**, adv. *differently, otherwise*, 9, 29.
**sĕd**, conj. *but.*
**sĕdeo**, -ēre, sēdi, sessum, 2 v. n. *to sit.*
**sĕmel**, adv. *once*, 12, 41.
**semper**, adv. *always.*
**sempĭternus**, -a, -um, adj. *everlasting*, 4, 15.

**senātus**, -ūs, m. *the senate*, 12, 41.
**senectus**, -tūtis, f. *old age*, 1, 4.
**sĕnex**, senis, m. *an old man*; comp. adj. **senior**, 1, 1; 23, 88, etc.
**sensus**, -ūs, m. *sensation, sense, feeling*, 3, 2; 4, 14.
**sententia**, -ae, f. *opinion*, 4, 15; *sentiment*, 1, 3.
**sentio**, -īre, -nsi, -nsum, 4 v. a. *to feel, to perceive*, 5, 17.
**septem**, num. adj. undeclin. *seven*.
**sĕquor**, -i, sĕcūtus, 3 dep. v. a. *to follow; to pursue*.
**sermo**, -ōnis, m. *a discourse, speech*, 1, 1, etc.
**sēro**, adv. *late*, 3, 11.
**serpo**, -ĕre, -psi, -ptum, 3 v. n. *to creep, to spread gradually*, 12, 41; 23, 87.
**servio**, -īre, -īvi or -ii, -ītum, 4 v. n. *to be a slave, to be subservient to*, 22, 82.
**servĭtus**, -tūtis, f. *slavery, servitude*, 12, 42.
**servo**, -āre, -āvi, -ātum, 1 v. a. *to preserve, to keep*, 7, 25.
**seu**, see **sive**.
**sĕvērĭtas**, -tātis, f. *severity, harshness*, 18, 66.
**sĕvērus**, -a, -um, *severe, strict*, 25, 95.
**sī**, conj. *if*; **sin**, *but if*.
**sīc**, adv. *so, thus, in such a way*.
**sīdus**, -ĕris, n. *a constellation*, 23, 88.
**significātio**, -ōnis, f. *an indicating, a making evident*, 9, 32; 14, 43.
**signum**, -i, n. *a sign, a mark*, 17, 62.
**silvestris**, -e, adj. *covered with forest, woody*, 19, 68.
**similis**, -e, adj. *like*, 22, 82, etc.
**similitūdo**, -ĭnis, f. *likeness, similarity*, 14, 50.
**simplex**, -ĭcis, adj. *simple, uncomplicated*, 18, 65.
**sĭmul**, adv. *at the same time*.
**sĭmŭlo**, -āre, -āvi, -ātum, 1 v. a. *to pretend, to counterfeit*, 18, 65.
**simulātio**, -ōnis, f. *simulation, pretence, affectation*, 8, 26.
**sin**, 4, 14, see **si**.
**sincērus**, -a, -um, adj. *sincere, without affectation*, 25, 95.
**sine**, prep. gov. abl. *without*.
**singuli**, -ae, -a, adj. *single, separate*.
**sĭno**, -ĕre, sīvi, sĭtum, 3 v. a. *to allow*.
**sīquando**, adv. *if at any time, if ever*.
**sīqui**, -qua, -quid or -quod, indef. pron. adj. *if any*.
**siquĭdem**, conj. *if indeed*.
**sīquis**, siquid, indef. pron. subst. *if any one, if anything*.
**sive** [or **seu**], conj. *whether, or*.
**sŏcer**, -ĕri, m. *a father-in-law*, 1, 1, etc.
**sociĕtas**, -ātis, f. *alliance, connection*, 5, 19.
**sŏcius**, -i, m. *an ally*, 3, 12; *a companion*.

**sōl**, sōlis, m. *the sun*, 15, 46.
**sōlātium**, -i, n. *consolation*, 3, 10; 27, 104.
**sŏleo**, -ēre, sŏlĭtus, 2 v. n. *to be wont, to be accustomed.*
**sōlitārius**, -a, -um, adj. *solitary, isolated*, 22, 83.
**sōlitūdo**, -ĭnis, f. *solitude*, 23, 87.
**sollicitus**, -a, -um, adj. *anxious, careful*, 13, 45.
**sōlum**, adv. *only.*
**sōlus**, -a, -um, gen. solius, adj. *alone.*
**sordĭdus**, -a, -um, adj. *sordid, mean*, 17, 63.
**sŏror**, -ōris, f. *a sister.*
**spatium**, -i, n. *a space; a race-course*, 12, 40. [47.
**species**, -ēi, f. *appearance*, 13,
**specto**, -āre, -āvi, -ātum, 1 v. a. *to look at, to examine*, 5, 18; **spectātus**, -a, -um, *proved, tried*, 2, 9.
**sperno**, -ĕre, sprēvi, sprētum, 3 v. a. *to despise.*
**spēro**, -āre, -āvi, -ātum, 1 v. a. *to hope for*, 4, 15.
**spēs**, -ei, f. *hope*, 9, 31.
**splendĭdus**, -a, -um, adj. *splendid*, 6, 22.
**stăbĭlis**, -e, adj. *firm, stable, lasting*, 7, 23.
**stăbilĭtas**, -tātis, f. *stability, firmness*, 18, 65.
**statim**, adv. *immediately*, 21, 76.
**statuo**, -ĕre, -ŭi, -ūtum, 3 v. a. *to settle, to determine*, 11, 38.
**stirps**, -rpis, f. *a stock, a race*, 19, 70.
**sto**, stāre, stĕti, stătum, 1 v. n. *to stand; to be permanent*, 7, 23.
**studeo**, -ēre, -ui, 2 v. n. *to study, to pay attention*, 1, 1.
**studiōse**, adv. *diligently, eagerly*, 26, 99.
**studiōsus**, -a, -um, adj. *studious, eager*, 20, 74.
**studium**, -i, n. *study, pursuit; pleasure, affection*, 2, 6; 4, 15; 8, 26; 9, 29, etc.
**stultus**, -a, -um, adj. *foolish*, 26, 59; comp. adv. **stultius**, 15, 55.
**suādeo**, -ēre, -asi, -asum, 2 v. a. *to advise, to persuade*, 13, 44.
**suāvis**, -e, adj. *pleasant to the smell, pleasant*, 19, 67.
**suāvĭtas**, -tātis, f. *pleasantness, sweetness, suavity*, 18, 66.
**sŭb**, prep. [acc. and abl.] *under;* of time, *just before.*
**subdifficĭlis**, -e, adj. *somewhat difficult*, 19, 67.
**sŭbĭto**, adv. *suddenly, without preparation*, 5, 17.
**sublĕvo**, -āre, -āvi, -ātum, 1 v. a. *to sustain*, 24, 88.
**submitto**, -ĕre, -īsi, -issum, 3 v. a. *to lower;* **s. se**, *to condescend*, 20, 72.
**subterfŭgio**, -ĕre, -ūgi, 3 v. a. *to avoid, to escape*, 20, 72.
**subtīlius** [subtiliter], adv.

*somewhat minutely, more exactly*, 2, 7.

**suffrāgium**, -i, n. *a vote*, 25, 96.

**sui**, **se**, **sibi**, reflex. pron. *him, her, them-selves.*

**sum**, es, est, esse, fui, futurus, v. n. *to be.*

**summus**, -a, -um [superus], superl. adj. *highest, most excellent*, 2, 8; 22, 83; *most complete*, 6, 20; *last.*

**sūmo**, -ĕre, -mpsi, -mptum, 3 v. a. *to take, to assume*, 1, 1.

**sŭpellex**, -ectĭlis, f. *furniture*, 15, 55.

**superbia**, -ae, f. *pride*, 15, 54.

**superbus**, -a, -um, adj. *proud.*

**supĕri**, -orum, m. *the Gods.*

**sŭperior** [supra, superus], comp. adj. *the former*, 6, 20; *superior, higher*, 20, 71.

**supĕro**, -āre, -āvi, -ātum, 1 v. a. *to surpass, to overcome.*

**suppedĭto**, -āre, -āvi, -ātum, 1 v. a. *to supply*, 23, 87.

**supplĭcium**, -i, n. *punishment*, 12, 43.

**supplĭco**, -āre, -āvi, -ātum, 1 v. n. *to be a suppliant, to utter earnest entreaties*, 16, 57.

**supra**, adv. *above*, 14, 48.

**suscĭpio**, -ĕre, -ēpi, -eptum, 3 v. a. *to undertake*, 13, 47.

**suspectus**, -a, -um, adj. *suspected, open to suspicion*, 15, 52.

**suspĭcio**, -ĕre, -exi, -ectum, 3 v. a. *to look up at*, 9, 32.

**suspĭcio**, -ōnis, f. *suspicion*, 24, 88.

**suspĭciōsus**, -a, -um, adj. *suspicious*, 18, 65.

**suspĭcor**, -āri, -ātus, 1 dep. v. a. *to suspect*, 3, 12.

**sustĭneo**, -ēre, -ui, -ntum, 2 v. a. *to bear, to put up with*, 12, 41.

**suus**, -a, -um, reflex. poss. pronoun, *his, her* or *their own.*

**T.**, abbrev. of Titus.

**tăbella**, -ae, f. *a tablet for voting, ballot*, 12, 41.

**tālis**, -e, adj. *such, of such sort.*

**tam**, adv. *so much, so.*

**tamen**, adv. *nevertheless.*

**tandem**, adv. *at length.*

**tanquam**, adv. *as though*, 1, 3, etc.

**tantum**, adv. *only*, 5, 17.

**tantus**, -a, -um, adj. *so great*; **tanti**, *of such value*, 11, 37; 15, 56.

**Tarentinus**, -a, -um, adj. *of Tarentum*; Tarentine.

**tecum** = cum te: see **cum.**

**tĕgo**, -ĕre, -xi, -ctum, 3 v. a. *to cover, to protect*, 12, 43.

**telum**, -i, n. *a weapon*, 17, 61.

**tĕmĕrĭtas**, -tātis, f. *blind confidence in*, 6, 20; *audacity, rashness*, 11, 37.

**tempĕrantia**, -ae, f. *self-control, temperance, self-control*, 13, 47.

**tempto**, -āre, -āvi, -ātum, 1 v. a. *to try, to test*, 17, 63.
**tempus**, -ŏris, n. *time*, 8, 26, etc.
**tĕneo**, -ēre, -ui, -ntum, 2 v. a. *to hold*, 18, 65.
**tĕner**, -ĕra, -ĕrum, adj. *tender*, 13, 48; *young*, 19, 67.
**tenuis**, -e, adj. *poor, mean, scanty.*
**termĭnus**, -i, m. *a limit, a definition, a boundary*, 15, 56.
**terra**, -ae, f. *the earth, a land.*
**tertius**, -a, -um, num. adj. *third.*
**testĭmōnium**, -i, n. *a testimony, evidence*, 26, 98.
**toga**, -ae, f. *a toga*, the Roman's outer garment.
**tolerābĭlis**, -e, adj. *tolerable, that can be borne*, 21, 78.
**tortuōsus**, -a, -um, adj. *intricate, tortuous*, 18, 65.
**tot**, indeclin. adj. *so many.*
**tōtus**, -a, -um, totīus, adj. *whole, entire.*
**tractābĭlis**, -e, adj. *easily handled, tractable, gentle*, 13, 48.
**tracto**, -āre, -āvi, -ātum, 1 v. a. *to handle, to treat*, 18, 65.
**trādo**, -ĕre, -dĭdi, -dĭtum, 3 v. a. *to hand over, to give up*, 23, 86.
**tranquillĭtas**, -tātis, f. *tranquillity, peace*, 22, 84.
**transfĕro**, -rre, -tŭli, -lātum, 3 v. a. *to transfer*, 21, 80.
**tres**, tria, gen. trium, num. adj. *three.*
**trĭbūnātus**, -ūs, m. *Tribuneship*, 12, 41.
**trĭbūnus**, -i, m. *a Tribune*, 1, 2, etc.
**tribuo**, -ĕre, -ui, -ūtum, 3 v. a. *to give, to attribute*, 2, 6; 27, 103.
**triduum**, -i, n. *a space of three days*, 4, 14.
**tristĭtia**, -ae, f. *gloom, sadness*, 18, 66.
**truncus**, -i, m. *a trunk of a tree*, 13, 48.
**tu**, gen. tui, pers. pron. *thou.*
**tueor**, -ēri, tuitus, 2 dep. v. a. *to protect*, 14, 50.
**tum, tunc**, adv. *then.*
**turpis**, -e, adj. *base, disgraceful*, 12, 40.
**turpĭtūdo**, -ĭnis, f. *disgrace*, 17, 61.
**tyrannus**, -i, m. *a tyrant*, 15, 52; 24, 89.

**ullus**, -a, -um, gen. ullius, adj. *any*, 15, 52.
**ultro**, adv. *in an outward direction; actually, of one's own act.* **ultro et citro**, *in every direction*, 22, 85.
**una**, adv. *together*, 11, 38; 1, 2.
**universus**, -a, -um, adj. *whole, entire*, 14, 51.
**unquam**, adv. *at any time, ever.*
**unus**, -a, -um, gen. unīus, num. adj. *one.*
**urbs**, urbis, f. *a city; the city Rome.*

**uspiam**, adv. *somewhere*, 23, 87.
**usque**, adv. *even*, *ever*, 10, 33.
**usurpo**, -āre, -āvi, -ātum, 1 v. a. *to perform*, 2, 8; *to enjoy*, *to cherish*, 8, 28.
**usus**, -ūs, m. *use*, 5, 18; *intercourse*, 9, 29; *experience*, 2, 6.
**ut**, conj. *in order that*, *that*, *so that*; adv. *when*, *how*, *as*. **ut facile**, *how easily!* 25, 96.
**uter**, -tra, -trum, gen. utrius, adj. *whether of the two*.
**uterque**, -traque, -trumque, gen. utriusque, adj. *both*.
**utĭlĭtas**, -tātis, f. *usefulness*, *advantage*, *expediency*, 8, 26.
**utor**, -i, usus, 3 dep. v. a. *to use*, 6, 22; *to associate with*, 1, 2. **utendum**, 17, 61.
**uxorius**, -a, -um, adj. *connected with* or *belonging to a wife*, *matrimonial*, 10, 34.

**vaco**, -āre, -āvi, -ātum, 1 v. n. *to be without*, 24, 90.
**valeo**, -ēre, -ui, 2 v. n. *to be strong*, 7, 23; *to avail*, 13, 44; *to be in good health*, 2, 8; *to have influence*, 4, 13.
**valetūdo**, -ĭnis, f. *health*, *the state of health*, 2, 8.
**vānĭtas**, -tātis, f. *emptiness*, *insincerity*, 23, 94.
**vanus**, -a, -um, adj. *empty*, *vain*.
**varius**, -a, -um, adj. *various*, 24, 88.
**vas**, vasis, n. *a vessel*; **vasa**, *plate*, 15, 55.
**vatĭcĭnor**, -āri, -ātus, 1 dep. v. n. *to prophesy*, 7, 24.
**ve**, enclitic conj. *or*.
**vehementer**, adv. *vehemently*; **vehementius**, 16, 57.
**vel**, conj. *either*, *or*.
**vendībĭlis**, -e, adj. *saleable*, *venal*, *popular*, 25, 96.
**venditatio**, -ōnis, f. *puffing*, *boasting*, 23, 86.
**venēnum**, -i, n. *poison*, 24, 89.
**vĕnia**, -ae, f. *pardon*, *indulgence*, 17, 61.
**vĕnio**, -īre, vēni, ventum, 4 v. n. *to come*.
**vēnor**, -āri, -ātus, 1 dep. v. n. *to hunt*, 20, 74.
**verbum**, -i, n. *a word*.
**vere**, adv. *truly*, 2, 8.
**vĕrēcundia**, -ae, f. *respect*, *modesty*, 22, 82.
**vĕrĕor**, -ēri, -ĭtus, 2 dep. v. a. *to fear*, *to respect*, 22, 82.
**vērĭtas**, -tātis, f. *truthfulness*, *sincerity*, 25, 92; *true speech*, *the truth*, 24, 90.
**vero**, adv. *truly*, *indeed*, 12, 42; *however*, 9, 32.
**verso**, -āre, -āvi, -ātum, 1 freq. v. a. *to turn frequently*; *to treat vexatiously* or *contemptuously*, 26, 99; **versari**, *to be engaged*, 17, 64.
**verto**, -ĕre, -rti, -rsum, 3 v. a. *to turn*, 6, 22.
**verum**, conj. *but*, 2, 6.
**verum**, -i, n. *the truth*, 24, 90; 26, 98.

**verus**, -a, -um, adj. *true, real*, 7, 24.
**vesper**, -ĕri and -ĕris, m. *evening*, 3, 12.
**vester**, -tra, -trum, poss. pron. *yours*, 11, 37.
**vestis**, -is, f. *clothing, furniture covering*, 15, 55.
**vestītus**, -ūs, m. *clothes, clothing*, 14, 49.
**vĕto**, -āre, -tui, -tĭtum, 1 v. a. *to forbid*, 22, 85.
**vĕtŭlus**, -a, -um, adj. *old and worn*, 19, 67.
**vetus**, -ĕris, adj. *old*, 19, 67; sup. **veterrĭmus**, 19, 67.
**vetustas**, -tātis, f. *old age*, 67.
**vexo**, -āre, -āvi, -ātum, 1 v. a. *to vex, to harass*, 11, 37.
**via**, -ae, f. *a way, a method.*
**vĭcissim**, adv. *in turns, mutually*, 8, 26; 27, 100.
**vicissĭtūdo**, -ĭnis, f. *interchange*, 14, 49.
**victus**, -ūs, m. *food, manner of life*, 23, 86.
**vĭdeo**, -ēre, vīdi, vīsum, 2 v. a. *to see.*
**vigeo**, -ēre, -ui, 2 v. n. *to thrive, to flourish*, 14, 51.
**viginti**, indecl. num. adj. *twenty*, 12, 42.
**vinco**, -ĕre, vīci, victum, 3 v. a. *to conquer, to surpass*, 15, 55.
**vincŭlum**, -i, n. *a chain, a bond*, 4, 14.
**vindĭcandus**, -a, -um, gerundive of
**vindĭco**, -āre, -āvi, -ātum, 1 v. a. *to punish*, 12, 43.
**vīnum**, -i, n. *wine.*
**viŏlo**, -āre, -āvi, -ātum, 1 v. a. *to violate, to wrong*, 17, 65.
**vir**, viri, m. *a man.*
**vĭrĭdis**, -e, adj. *green.*
**vĭrĭdĭtas**, -tātis, f. *greenness, freshness*, 3, 11.
**virīlis**, -e, adj. *manly*, 1, 1.
**virtus**, -tūtis, f. *virtue*, 13, 48, etc.; *courage, bravery.*
**virus**, -i, n. *poison, venom*, 23, 87.
**vis** [no gen. sing.], acc. vim, abl. vi, plur. vīres, -ium, f. *force, violence, strength, power*, 8, 26, etc.
**vīsum**, -i, n. *a vision*, 4, 14.
**vīsus**, -a, -um, part. perf. pass. of video.
**vīta**, -ae, f. *life.*
**vītālis**, -e, adj. *lively, vital*, 6, 22.
**vĭtĭōsus**, -a, -um, adj. *faulty, vicious*, 25, 92.
**vĭtium**, -i, n. *a vice, a fault*, 11, 38; 25, 91, etc.
**vitŭpĕro**, -āre, -āvi, -ātum, 1 v. a. *to blame*, 23, 86.
**vivo**, -ĕre, -xi, -ctum, 3 v. n. *to be alive, to live.*
**vivum**, -i, n. *the quick*, 5, 18.
**vix**, adv. *scarcely*, 4, 15, etc.
**voco**, -āre, -āvi, -ātum, 1 v. a. *to call*, 16, 58, etc.
**vŏlo**, velle, vŏlui, 3 v. a. and n. *to wish, to be willing; to argue for, to hold*, 9, 29.
**vŏlŭcer**, -cris, -cre, adj. *winged*, 21, 80.

**voluntārius**, -a, -um, adj. *voluntary, spontaneous*, 8, 26.

**voluntas**, -tātis, f. *wish, will*, 4, 58; 16, 58.

**voluptas**, -tātis, f. *pleasure*, especially *sensual pleasure*, 6, 20.

**vox**, vōcis, f. *a voice, a saying*, 16, 59.

**vulgāris**, -e, adj. *common, vulgar*, 6, 22; 21, 76.

**vulgus**, -i, n. *the common people*, 2, 6.

**vultus**, -ūs, m. *expression, countenance, face*.

# BIOGRAPHICAL INDEX AND NAMES OF PLACES.

ÆMILIUS, § 39.

*Quintus Æmilius Papus* was Consul in B.C. 282 and 278, and Censor in B.C. 275. In both of his Consulships and in his Censorship his colleague was Caius Fabricius Luscinus. The only thing recorded of him is that he commanded with success in the war with the Boians in his first Consulship.

AFRICANUS, see SCIPIO.

AGRIGENTINUS, § 24.

*Empedocles* of Agrigentum. The year of his birth is unknown, but he flourished about B.C. 450–440. It is related that he threw himself down the crater of Ætna, that the manner of his death being unknown it might be believed that he had passed to the gods; but that one of his brazen sandals being thrown up in an eruption betrayed him. His philosophical teaching was conveyed in verse and dealt, among other things, with Cosmogony or the Origin of the Universe, which he derived from four elements, earth, water, fire, air. In the text the doctrine referred to as his is that 'Love is the creative power.'

ANDRIA, § 89.

'The Andrian Girl,' a title of a play of Terence, for whom see TERENTIANUS.

APOLLO, § 7, § 13.

Son of Jupiter and Latona. Referred to here as the god of prophecy, especially in regard to the Oracle of Delphi.

ARCHŸTAS, § 88.

A Pythagorean philosopher and mathematician of Tarentum, who flourished about the year B.C. 400. Horace [*Od.* 1. 28] calls him *maris et terrae numeroque carentis harenae Menso-*

*rem*, from which Ode he has been thought to have been drowned in the Adriatic. A supposed fragment of his work 'On the good and happy Man' is preserved in Stobæus [*Flor.* 2. 76]. A passage from perhaps the same work is translated in the *de Senect.* §§ 39–41.

ATHENÆ, § 7, § 87.

ATHENS, the chief town of Attica in Greece. Besides its historic renown, in Cicero's time it was famous for its University, to which many of the young Roman nobility went to complete their education.

ATILIUS, § 6.

*Lucius Atilius* (or Acilius), a Roman jurist, who according to Pomponius (§ 38) was the first person to be called *Sapiens*, lived about the middle of the second century B.C.

ATTICUS, § 2.

*Titus Pomponius* took the surname of *Atticus* from his long residence in Athens and his liberal benefactions to that town. According to Cornelius Nepos he died on the last day of March B.C. 32 at the age of 77. He was thus born in B.C. 109, nearly three years before Cicero, with whom he was at school. He was possessed of great wealth and a great love for learning and a retired life. He never sought or accepted any official position or took any active part in politics; but he preserved the friendship of men of all parties and was harmed by none. Thus his safety was respected by Sylla, though he was a close friend of the younger Marius. Again in the Civil Wars of Pompey and Cæsar he continued to be intimate with men of both sides; and while helping Pompey and Cicero with money and advice he was treated honorably by Cæsar, and afterwards by Antony and Augustus. He is best known now by the letters which he received from Cicero and preserved. Their friendship was so close that up to the last year of his life Cicero constantly corresponded with him, sometimes twice in the day. Among other works Atticus wrote a history of Cicero's Consulship in Greek.

BIAS, § 59.

Son of Teutamos, a native of Priene in Ionia, and one of the 'Seven Wise Men' of Greece. The maxims attributed to him,

like those attributed to the other six, are examples of practical shrewdness and common sense (φρόνησις), such as: 'Be not swift to speak, for repentance will follow'; 'cultivate good sense'; 'listen to many things, speak only in season'; 'be slow to begin, but persistent when you have begun.' Some of his sayings were somewhat cynical and cautious, such as: 'most men are bad'; 'of the gods say only that they are gods'; as also the particular saying attributed to him in the text (φιλεῖν ὡς μισήσοντα), which is not in the list given by Stobæus [*Flor.* 2. 79]. He is said to have flourished in the sixth century B.C.

BLOSSIUS, § 37.

*Caius Blossius*, whom Plutarch [*T. Gracch.* 8] calls 'The philosopher,' stating that he was a disciple of the Stoic Antipater of Tarsus. He seems to have been one of the most eager partisans of Gracchus [*ib.* 17]; after whose death, being summoned before the commissioners appointed to try the followers of Gracchus, and having made the answers detailed in the text, he fled to Aristonicus of Pergamus, who was then trying to wrest by war from the Romans the kingdom of Pergamus which his uncle Attalus III. had left to them. On the defeat of Aristonicus (B.C. 130) Blossius committed suicide.

BRUTUS, § 7.

*Decius Junius Brutus*, son of Marcus, was Consul with P. Cornelius Scipio Nasica (Serapio) in B.C. 138. In his Consulship he established the colony of Valentia in Spain, and in B.C. 137 revenged the defeat of the Consul Mancinus by thoroughly subjugating Lusitania (Portugal) and taking 30 of its strong towns. In the next year he subdued the Gallaeci, or Callaici, in Hispania Tarraconensis (on the Douro), and was allowed a triumph over both these peoples. Hence he took the cognomen of *Callaicus* [Liv. *Epit.* 55, 56]. He was a friend and patron of the poet Accius [Cic. *Br.* 28], and from Cicero [*ad Att.* 12. 22] we learn that his mother's name was Clodia.

CAPITOLIUM, § 37.

The buildings, consisting of the Arx and the Temple of Jupiter, and the open space on the Mons Capitolinus.

CARBO, §§ 39 and 41 and 96.

*Caius Papirius Carbo*, born about B.C. 164, died B.C. 119, was a strong partisan of Tiberius Gracchus; and after the latter's death was nominated as one of three commissioners for carrying out the Sempronian land-law. He was Tribune in B.C. 131 and was suspected of being concerned in the murder of Scipio. It was he who publicly demanded of Scipio his sentiments as to the murder of Tiberius Gracchus [Patere. 2. 14]. His 'ballot' bill is mentioned by Cicero in the *de leg.* 3. 16. 35. He was Consul in B.C. 120, and leaving the popular party defended the murder of Caius Gracchus [*de Orat.* 2. 25. 106]. He appears to have been an orator of considerable merit, and had, Cicero says, something *profluens et canorum* in his style [*de Or.* 3. 7. 28].

CASSIA LEX, § 41.

*The Agrarian law* proposed by Spurius Cassius in B.C. 486, in order to divide the lands taken from the Hernici among the citizens and Latini [Livy, 2. 41]. See next article.

CASSIUS, § 28.

*Spurius Cassius Vescellinus* was a Patrician, and had done good service to the State in the wars with the Sabines. Being Consul in B.C. 502 he seized Pometia and was allowed a triumph, and in consequence was elected Consul a second time in B.C. 493, and a third time in B.C. 486. It was in this last Consulship that he proposed the famous law which cost him his life. His proposal was to divide certain lands of the Hernici into three parts, one third to be restored to the Hernici, one third to be divided among the Plebs, and the remaining third among the Latins. All parties were offended by this: the Patricians, because the Senate had always assumed the right of apportioning land and many of them had occupied portions of the lands; the richer Plebeians, because they too had occupied parts of the land; and the poorer citizens, because they objected to sharing with the Latini. According to Livy [2. 41] he was at the expiration of his Consulship accused by his colleague Proculus Verginius of *perduellio*, or *regni affectandi*, and put to death; others relate that he was put to death by his own father after trial in a domestic tribunal. See Mommsen, *Rn. H.*, Vol. I. p. 228, ed. 1880.

CATO, § 39.

*Caius Porcius Cato*, grandson of Cato the Censor, and son of Cato Licinianus, by Aemilia, the sister of Africanus. He was Consul in B.C. 114 and afterwards Proconsul in Macedonia. Here he seems to have been guilty of the usual peculation and extortion, for which he was condemned and fined. He served as a *legatus* in the Jugurthine war, and seems to have been guilty of treason; fearing to be condemned for this he retired to Tarraco, and became a citizen of that town [*pro Balb.* 11].

CATO, §§ 4, 5, 9, 76, 90.

*Marcus Porcius Cato Censorius* was born at Tusculum, where his family had for many generations been in a respectable position, though he was the first of them to obtain office at Rome. He was born in or about B.C. 235 and died in B.C. 149. He served in the army in the early years of Hannibal's invasion of Italy and he also served under Scipio in Sicily, at which time was begun between him and that commander a rivalry and hatred which lasted until death. In B.C. 199 he was Ædile; in B.C. 198 Prætor, drawing as his province Sardinia; in B.C. 195 Consul, during which office he served in Spain. In these offices he established a high character for uprightness and strictness, as well as for military ability. In B.C. 184 he was Censor, and the severity with which he executed this office obtained him the cognomen (not officially assumed apparently) of *Censorius* or the *Censor*. By his first wife Licinia he had one son, whose loss is alluded to in § 9 of the text. Plutarch [ch. 24] thus speaks of his loss: 'His elder son died while Prætor' (really while Prætor-designate in B.C. 152), 'and Cato often mentions him in his writings as having acted like a man of courage. Yet he is said to have borne his loss gently and philosophically, and to have been no less keen in public business for it.' Cato wrote a considerable number of books, but only one *de re rustica* has come down to us in anything like a complete form.

*Life* by Cornelius Nepos and Plutarch.

CORIOLANUS, §§ 36 and 42.

*Caius Marcius*, the hero of one of the most popular legends in the early history of Rome, obtained the cognomen *Coriolanus* from his victory over *Corioli*, according to the common chro-

nology in B.C. 493. Being a strenuous opponent of the Plebs, and resisting the authority of the Tribunes, he was accused of treason and, not appearing, was condemned. He went to the Volsci in his exile, with whom he advanced to attack Rome, from which he was deterred by his mother's entreaties. Livy 2. 33–40. *Life* by Plutarch.

CORUNCANIUS, §§ 18 and 39.

*Titus Coruncanius*, a jurist, was Consul in B.C. 280. His chief fame rests on his profound knowledge of law, which he publicly taught, and for his skill in which he received like other jurists the title of Sapiens. But he achieved military successes also in his Consulship sufficient to gain him a triumph. In B.C. 254 he was created Pontifex Maximus, and died a few years afterwards. He is often referred to by Cicero as an authority on jurisprudence, e.g. *de Or.* 3. 33.

CRASSUS, § 96.

*Caius Licinius Crassus*, the author of the proposed reform in the mode of filling up vacancies in the Colleges of the Pontifices, was Tribune of the Plebs in B.C. 145. Cicero's statement that he was the first in speaking to turn towards the Forum is confirmed by Varro, though Plutarch says that Caius Gracchus was the first to do so.

CUMANUS, § 37.

Of Cumæ, the most ancient Greek colony on the coast of Campania. See BLOSSIUS.

CURIUS, §§ 18, 28 and 39.

*Manius Curius Dentatus*, Consul in B.C. 290, 275, and 274. In his first Consulship he obtained a triumph for victories over the Samnites and Sabines; in his third he conquered Pyrrhus at the battle of Beneventum, for which he seems to have celebrated another triumph [*pro Mur.* § 31]. He is often mentioned by Cicero as a friend of Coruncanius and Fabricius, and by Horace in conjunction with Fabricius as a type of the old-fashioned frugal Roman — *incomptis Curium capillis*, *Od.* 1. 12. 41. After his victory over Pyrrhus he returned to his farm and lived a retired life, though he was Censor in B.C. 272. His saying that he 'preferred ruling over the wealthy to possessing wealth himself' is often quoted, *de Sen.* 16. 55.

ENNIUS, §§ 22 and 64.

*Quintus Ennius* was born at Rudiæ in Calabria B.C. 239. This village was near Brundusium and was partly inhabited by Greeks; and Ennius therefore was possessed of a knowledge of Greek. In B.C. 203–202 he was serving in the Roman army in Sardinia, and there Cato is said to have met him and brought him to Rome, where he taught Greek and translated Greek plays for the stage. His chief work, however, was a poem in Latin Hexameters called 'Annales,' a history of Rome from the time of Æneas down to his own age. Vergil and other Roman poets constantly use expressions, and even whole lines, from his works. He died B.C. 169–168.

EPICLERUS, § 99.

'The Heiress,' the title of a play of Cæcilius Statius.

FABRICIUS, §§ 18, 28 and 39.

*Caius Fabricius Luscinus* was Consul in B.C. 282 and 278. In B.C. 280 he was sent to Tarentum on a mission to Pyrrhus for exchange of prisoners, where the King vainly sought to corrupt him with bribes or terrify him with the sight of his elephants. In B.C. 279 he was a legate in the army which Pyrrhus defeated at such a ruinous cost at Asculum; and next year (B.C. 278), being Consul, he subdued all Southern Italy while Pyrrhus was in Sicily. Like Curius he was regarded as a type of the old-fashioned frugal Roman, living on the cultivation of his farm when not engaged in the service of the State. His action too in sending back to Pyrrhus the traitor, who had offered to poison the King, is often quoted as a signal instance of Roman honor. See also ÆMILIUS.

FANNIUS, § 3 and *passim*.

*Caius Fannius Strabo*, the son-in-law of Lælius, appears to have been born about B.C. 160–159, as he was of Quæstorian age (i.e. 31) in B.C. 129 [Cic. *de Rep.* 1. 12]. His father had served with distinction both in Spain and Africa, and [B.C. 146] was the first to mount the wall of Carthage at its capture [Plut. *Tib. Gracchus* 4]. He was the author of a history of his own times, of which nothing is known beyond some mentions of it in Cicero, e.g. in *Brut.* § 81. It is said to have contained some speeches of Metellus against Gracchus. His history, Cicero

says, was *non ineleganter scripta . . . neque nimis infans neque perfecte diserta* [*ib.* § 101]. He studied Stoic philosophy under Panaetius. He is also one of the speakers in the *de Republica*.

FURIUS, §§ 14, 21, 69, 101.

*Lucius Furius Philus* was Consul in B.C. 136. He was an accomplished man, and was accustomed to have round him a number of learned Greeks [*de Orat.* 2, § 154], and is mentioned by Cicero as possessed of an unusually good Latin style [*Brut.* § 108]. He is also a speaker in the *de Republica*.

GABINIA LEX, § 41.

The ballot law (*lex tabellaria*) introduced by *Aulus Gabinius*, Tribune of the Plebs in B.C. 139.

GALLUS, §§ 9, 21 and 101.

*Caius Sulpicius Gallus* was Consul in B.C. 166. He was devoted to the study of Greek literature and was an accomplished orator and man of letters [*Brut.* § 78]. Among other things he was deeply versed in astronomy, or astrology, and predicted an eclipse. Cicero [*de Rep.* 1, § 14] tells a story of his explaining a celestial globe (*sphaera*), the only thing Marcellus took from the spoils of Syracuse. One of the same family, Servius Sulpicius, wrote a famous letter [*Fam.* 1. 5] of consolation to Cicero on the loss of his daughter Tullia, and in replying [*Fam.* 1. 6] Cicero refers to the same circumstance in regard to C. Sulpicius Gallus as he mentions in the text, namely the constancy with which he bore the death of his son *Quintus*.

GNATHO, §§ 93 and 94.

A character in Terence's play of the *Eunuchus*.

GRACCHUS, §§ 36, 37 and 101.

Tiberius and Caius Gracchus were sons of Tiberius Sempronius and Cornelia, born respectively about B.C. 164 and 155. Cornelia was a daughter of the elder Scipio Africanus, and was a very noble and accomplished lady, whose devotion to the training of her children was long famous.

(1) *Tiberius Sempronius Gracchus*, as Tribunus Plebis in B.C. 133, proposed and carried the famous land law (*lex Sempronia*) for dividing the *ager publicus* among the poorer citizens and Italians. A board of three men was established to carry

out this division. His colleague Octavius vetoed the law, but Gracchus, appealing to the people to vote the deposition of Octavius and receiving their assent, forcibly removed him from his office and secured the passing of the law. This treatment of his colleague gave the *Optimates* an opportunity of impeaching Gracchus for illegal conduct as soon as his year of office was over; and this they threatened to do. In order to protect himself, and to secure the passing of further measures, such for instance as the distribution of the wealth left to Rome by Attalus among the new landholders to buy the stock and implements, — he sought to be re-elected for the following year. When the day of election came his colleagues interposed their veto. Next day, during a debate in the Senate, Tiberius Gracchus in the course of it raised his hand to his head to signify that he was in danger. His opponents exclaimed that he was asking for a regal crown; and Scipio Nasica called on the Consul to save the State, and on his remaining inactive, summoned the other opponents of Gracchus to arm themselves and pursue him. As he was attempting to escape he fell on the slope of the Capitol and was killed by a blow on the head from a bludgeon. He was born about B.C 169, one of a large family born to Tib. Sempronius Gracchus and Cornelia, the daughter of P. Scipio Africanus.

(2) *Caius Sempronius Gracchus*, the younger brother of the above, was Tribune in B.C. 123–122, after serving as Quaestor in Sardinia B.C. 126. In his Tribuneship he carried a number of laws which more than fulfilled the plans of his brother, and in fact amounted almost to a revolution. He not only carried on the Agrarian law of Tiberius, but he secured the possibility of a re-election of a Tribune; and the distribution of grain at a low price among the citizens, which was a kind of Poor law. He also so altered the order of voting that the preponderance of the rich was abolished; and by planting colonies in Italy and beyond the sea he endeavored to secure for the poor a means of obtaining a prosperity which they despaired of at home. He further weakened the powers of the Senate by ordaining that the *iudices*, who tried offenders, should no longer be taken from the Senators but from the *Equites*, who were the rich middle class at Rome. Caius was re-elected to a second year of office, and towards the end of this second year he proposed to give the

citizenship to the Latins, and the Latin privileges to the other Italians. This was unpopular both with the nobles and the mob, who were jealous of sharing their privileges with those outside Rome. The *Optimates* proceeded by a very cunning device, they induced one of the Tribunes Marcus Livius Drusus to propose measures much more popular than those of Gracchus. By this means the people were induced not to re-elect Gracchus as Tribune for the next year, B.C. 121. On the first of January in that year Lucius Opimius, a great enemy of Gracchus, became Consul. Gracchus was engaged in establishing a colony at Carthage to be called Junonia, and a law was proposed to prohibit it. Gracchus with his friends came to vote against the law; and one of his followers resenting an insult offered to Gracchus drew his sword and killed an attendant of the Consul. The Senate affected to consider that Gracchus was in a state of revolt, and set a price on his head. The next day Gracchus attempted to escape, but after reaching the Grove of the Furies, in the suburb of Janiculus, he ordered his slave to kill him, who having done so then killed himself. *Lives* of both brothers by Plutarch; Velleius Pat. 2. 2-7; Livy, *Epit.* 58-60.

**Græcia, §§ 6, 42 and 45. Greece.**

Either a geographical expression, or as representing a body of philosophers.

**Magna Græcia, § 13.**

The Greek colonies on the coast of Italy.

**Græcus, § 24. Greek.**

**Hannibal, § 28.**

*Hannibal* the famous Carthaginian general. He was the son of Hamilcar Barca, and was born in or about the year B.C. 247. He was made general of the Carthaginian forces in Spain B.C. 221, and led his army over the Alps into Italy in 218 B.C. He conquered the Romans in the battles of Ticinus, Trebia, lake Thrasymene, and Cannæ, and remained in Italy until B.C. 203, when he was recalled to Africa to resist Scipio, and was defeated by him at Zama (B.C. 202). He remained at Carthage till B.C. 193; in which year he fled, to avoid the demand of the Romans for his surrender, to the court of king Antiochus at Ephesus. In B.C. 190, after the defeat of Antiochus

at Magnesia, he fled once more to Prusias, king of Bithynia, for whom he commanded in a sea fight against Eumenes. The Romans demanded his surrender from Prusias, and to avoid being given up he poisoned himself at Libyssa. The exact year is doubful, but it seems probable that it was in B.C. 183.

ITALIA, § 28. Italy.

LÆLIUS, §§ 1, 2, 3, 4, etc.

*Caius Lælius Sapiens*, the younger, the chief speaker in this dialogue, and from whom it takes its name. His famous friendship with P. Cornelius Scipio supplied Cicero with a reason for thus putting a dissertation on friendship into his mouth, which he aptly represents as delivered a short time after that friendship had been abruptly terminated by Scipio's death. His title, or cognomen, of Sapiens was acquired, as in the case of others, from his skill as a jurist; and his great reputation as a statesman helped to make it looked upon as peculiarly applicable. He was born in B.C. 186: in B.C. 148 commanded as Prætor in a campaign in Lusitania against Viriathus [*de Off.* 2. 11. 40]; and was Consul in B.C. 140. But though he took a leading part in politics, especially in opposition to the party of Gracchus, it was as a philosopher, jurist, and man of letters that he was chiefly known, and especially as a cultivator of Greek literature. Cicero speaks of him as cheerful [*de Off.* 1, § 108], even tempered [*de Off.* 1, § 90], and virtuous [*pro Arch.* § 16]. As a speaker he thought him the superior of Scipio [*Brut.* § 83] and possessed of an excellent Latin style [*Brut.* § 258, *ad Att.* 7. 10]. His father Caius Lælius had been also a close friend of the elder Africanus, and was an excellent officer.

LÆNAS, § 37.

*Publius Popilius Lænas* was Consul in B.C. 132, and with his colleague Publius Rupilius held an investigation concerning the riot in which Tiberius Gracchus was killed. Upon Caius Gracchus getting a law passed, that those magistrates should be prosecuted who had put a citizen to death without trial, he went into voluntary exile, and on the motion of Caius Gracchus was outlawed (*ei aqua et igni interdictum est*). He was restored by a *rogatio* of Marcus Bestia, a Tribune, in B.C. 120.

LICINIUS, see CRASSUS.

LUCIUS, see RUPILIUS (2).

LUSCINUS, see FABRICIUS.

LYCOMEDES, § 75.

*Lycomedes* was the king of the Dolopians in Scyros, who according to Plutarch murdered Theseus by pushing him off a cliff. See Plut. *Thes.* 35.

MÆLIUS, §§ 28 and 36.

*Spurius Mælius*, an *Eques* of great wealth, attempted by largesses of corn to relieve the poor at Rome, who were suffering from a famine in B.C. 440–439, and was accordingly accused of aiming at kingly power by the Patricians. Cincinnatus was created Dictator, and sent his Master of the Horse to summon Spurius to answer the charge. He sought the protection of his partisans, and appealed to the people; but was followed and slain by Abala. This is Livy's story [4. 13–15], which Cicero at any rate believed, for he constantly quotes it.

MANCINUS, § 96.

*Lucius Hostilius Mancinus*, Consul in B.C. 145 with Q. Fabius Maximus Æmilianus. In B.C. 148 he served in the Third Punic War, and made himself popular by exhibiting pictures, and other representations, of the campaign against Carthage.

MANILIUS, § 14.

*Manius Manilius Nepos*, Consul in B.C. 149, had a high reputation as a jurist, and is reputed to be the author of the *leges Manilianae*, which regulated sales and the suits concerning them. In his Consulship he conducted the first campaign of the Third Punic War, and burnt the Carthaginian fleet. He is one of the speakers in the *de Republica*.

MAXIMUS, §§ 69 and 96.

*Quintus Fabius Maximus Æmilianus*, Consul in B.C. 145, was an elder brother of Scipio Æmilianus. He served in Macedonia in B.C. 148, and in his province of Spain he conquered Viriathus B.C. 144–143. He was a pupil of Polybius.

METELLUS, § 77.

*Quintus Cæcilius Metellus Macedonicus*, Consul B.C. 143, is often mentioned by Cicero and others as an extraordinary instance of prosperity, in that having been Consul, Censor, and Augur himself, he lived to see three of his four sons Consuls, his fourth son Prætor; and one of them Censor, and honored with a triumph

[*de Fin.* 5, § 82]. He obtained his cognomen of Macedonicus for the triumph which was allowed for his victories over Andriscus, who pretended to be a son of Perseus, the former king of Macedonia. He was Prætor in B.C. 148, and in B.C. 147–146 ruled the Province of Macedonia. Lælius calls him *Collega noster* as being one of the College of Augurs.

MINERVA, § 19.

The goddess *Minerva*, daughter of Jove, from whose head she sprang fully armed. She was the goddess of learning, and the name is often used as a synonym for a man's gift for learning.

MUCIUS, §§ 1 and 5.

*Quintus Mucius Scævola*, generally called the Augur, to distinguish him from Scævola the Pontifex Maximus, was Consul in B.C. 117. He married Lælia, a daughter of Caius Lælius. He held the province of Asia as Prætor in B.C. 121, and on his return was prosecuted for extortion (*de repetundis*) by T. Albucius, but was acquitted. He had the reputation of being a most skilful jurist, but does not seem to have written anything. From the first chapter of the *de Am.* he seems to have died between 90 and 80 B.C. He is one of the speakers in the *de Republica.*

MUMMIUS, § 69.

*Lucius Mummius Achaicus* was Consul in B.C. 146: in which year he finished the Achæan war against Diæus and Critolaus, the leaders of the Achæan League, by the capture and destruction of Corinth; from which town he transferred the works of art to Rome and various towns of Italy. His stipulation with the shippers who contracted to take them across 'that if they were lost they should be replaced by others of equal value' has long been a bye-word for senselessness; but it was probably a very prudent clause in a necessary insurance: and however impossible of literal fulfilment would cause the shippers to take good care. He was Censor in B.C. 142, and seems to have been an unusually honest and highminded man. His cognomen Achaicus was assumed, as usual by those who were allowed a triumph, from his victory over the Achæan League.

NASICA, § 101.

*Publius Cornelius Scipio Nasica Serapio*, Consul B.C. 138, and Pontifex Maximus. His cognomen Serapio seems to have

been a derisive nick-name, but the point of the satire is not recoverable. He led the attack upon Tiberius Gracchus in which the latter was killed; and to remove him from the consequent detestation of the people the Senate sent him to Asia, from which not venturing to return, he died in exile at Pergamum [*pro Flacc.* § 75].

NEOPTOLEMUS, § 75.

*Neoptolemus*, who before he went to Troy was called Pyrrhus, was son of Achilles and Deiadameia daughter of Lycomedes. According to the common story, Troy could only be taken by him and Philoctetes with the arrows of Hercules. He was therefore fetched by Ulysses from Scyros, where he was being brought up by his grandfather, and with Ulysses visited Lemnos and prevailed upon Philoctetes to join them. At the taking of Troy he killed Priam, and had as his share of the spoil Andromache the widow of Hector.

ORESTES, § 24.

*Orestes*, son of Agamemnon and Clytemnestra, the latter of whom he slew in revenge for his father's murder. The incident referred to in the text occurred on his landing in the Crimea to carry off the image of the Tauric Artemis where he and Pylades were seized by Thoas the king of the country. He was finally recognized by his sister Iphigenia, supposed to have been long since sacrificed at Aulis.

PACUVIUS, § 24.

*Marcus Pacuvius*, a nephew of Ennius, was born in B.C. 220 at Brundusium. Being brought to Rome by Ennius he became both a painter and playwriter. Most of his plays were tragedies adapted from the Greek. The play referred to in the text was called *Dulorestes* (Δουλορέστης) and seems to have been modelled on Euripides' *Iphigenia in Tauris*. He died at Tarentum, B.C. 132.

PAPIRIUS, see CARBO.

PAPUS, see ÆMILIUS.

PAULLUS, §§ 9 and 101.

*Lucius Æmilius Paullus Macedonicus*, Consul in B.C. 182 and 168, was the father of Scipio Africanus Minor. He conquered

King Perseus of Macedonia at the battle of Pydna in B.C. 168, from which he obtained his cognomen. Besides his sons, who became by adoption Scipio Africanus, and Quintus Fabius Maximus, he had two younger sons, one of whom died five days before his father's triumph and the other three days after it. He was Censor in B.C. 164, and died in B.C. 160.

PERSICUM BELLUM, § 42.

The invasion of Greece by Xerxes in B.C. 480–479, in which the battles of Thermopylæ, Artemisium, Salamis, Platæa, and Mycale were fought.

PHILUS, see FURIUS.

POMPEIUS, §§ 2 and 77.

*Quintus Pompeius*, the first of the Pompeii who gained Curule rank, was of obscure origin, but rose, apparently by his eloquence, to the Consulship in B.C. 141. In his Consulship he was guilty of a most disgraceful transaction with the Numantines, having made a treaty with them which on the arrival of his successor he impudently repudiated. Scipio's quarrel with him was on account of his conduct to Lælius in regard to his election to the Consulship. Having told Scipio that he did not mean to stand against Lælius, he carried on a canvass while the friends of the latter were off their guard.

PYLADES, § 24.

The faithful friend of Orestes, and the husband of Electra, was the son of Strophius and Anaxibia.

PYRRHUS, § 28.

*Pyrrhus*, king of Epirus, born about B.C. 318, was the son of Æacides, and, as these names indicate, claimed descent from Pyrrhus the son of Achilles. His father was killed in battle when he was a child, and he was brought up by Glaucias, the king of an Illyrian tribe called the Taulantians. Glaucias restored him to the throne of Epirus when he was twelve years old; but he was again expelled by Cassander, and did not gain secure possession of it until he was 23 years old (B.C. 295). Between that date and B.C. 286 he was engaged in almost constant warfare in Macedonia, part of which he for a time annexed, but he was finally driven out of it by Lysimachus.

After five years' comparative quiet government in Epirus, he received an invitation in B.C. 281 from the Tarentines to come over to Italy, and lead them in their war against the Romans. Early in the next year he crossed with 25,500 men and a number of elephants. He beat the Romans near Heracleia on the Siris in B.C. 280, and gained by his victory the adhesion of many Italian towns, but failed to advance, as he hoped, to assault Rome. Next year he fought the Romans again at Asculum but without decisive result. He now was invited to go to Sicily, to assist the Siciliots against Carthage; and in B.C. 278, having made a truce with Rome, he accepted the invitation. He was two years in Sicily: but though he was successful at first he did not finally effect much, and in the autumn of B.C. 276 he returned to Italy at the request of the Italian allies. In B.C. 276–275 he was engaged in securing various Italian towns and in recruiting his army; but in B.C. 274 he sustained a decisive defeat at Beneventum at the hands of Curius Dentatus, and returned home. In B.C. 273 he again got possession of the kingdom of Macedonia, and the next year (B.C. 272), accepting an invitation to interfere in the affairs of Sparta, he unsuccessfully attacked that town; and thence going in a similar way to Argos he was admitted into the city. But the citadel being in the hands of the enemy, he found it necessary to evacuate the town, and while doing so was killed by a tile which a woman threw at him from the roof of a house. Pyrrhus seems to have been a man of gallant and chivalrous disposition; and, though willing to enter upon any war for the gratification of ambition, he conducted his campaigns without unnecessary cruelty. His conduct in returning the Roman prisoners without ransom left behind him in Italy the good reputation to which Cicero refers in the text. He wrote a book on military tactics in conjunction with his accomplished minister Cineas [*ad Fam.* 9. 25].

**Romanus**, § 96, etc. Roman.

**Rupilius**, §§ 37, 69, 73 and 101.

(1) *Publius Rupilius*, Consul in B.C. 132, in conjunction with his colleague, Popilius Lænas, held the commission to try the adherents of Gracchus. His chief service seems to have been in Sicily, where as Consul, and afterwards Proconsul, he brought the Servile War to an end. When in B.C. 123 Caius Gracchus

became Tribune, Rupilius was condemned for the illegality of his punishment of the followers of Tiberius Gracchus. But he seems to have died before any consequences of this condemnation fell upon him.

(2) *Lucius Rupilius*, a younger brother of the preceding. Like his brother he was a friend of Scipio's but beyond the fact mentioned in the text, that he failed to obtain the Consulship, we know nothing of him.

SCÆVOLA, § 1.

(1) See MUCIUS.

(2) *Quintus Mucius Scævola*, the Pontifex Maximus, was Tribune in the year of Cicero's birth B.C. 106, and Consul in B.C. 95, and subsequently Proconsul of Asia, in which government he was honorably distinguished for his justice and moderation. He was afterwards made Pontifex Maximus, and was killed in B.C. 82, in the Consulship of C. Marius the younger, having been proscribed by the Marian party. This murder was looked upon with peculiar horror because of the sacred character of his office, his own unblemished reputation, and from the fact that he was dragged from the altar of Vesta to which he had fled for safety. He was a skilful and learned jurist, and many young men attended to hear him give his *responsa*, or legal opinions, and among them Cicero. He published a work on the *jus civile*, in 18 books, which was regarded as a standard authority, as well as other works. Cicero thus sums up his character as a lawyer and orator: *iuris peritorum eloquentissimus, eloquentium iuris peritissimus* [*de Off.* 1, § 180].

SCIPIO, §§ 3, 4, 10, etc.

*Publius Cornelius Scipio Æmilianus Africanus Minor* was the son of L. Æmilius Paullus Macedonicus (see PAULLUS). He was adopted by his cousin, the son of the elder Africanus, and accordingly by the Roman law assumed the names of his adoptive father. His real father's sister, Æmilia, was the wife of the elder Africanus. Scipio was born in B.C. 185, first became distinguished in Spain in B.C. 151, and next served as a Military Tribune at the beginning of the Third Punic War B.C. 149. In this campaign he again so distinguished himself that on returning to Rome to stand for the Ædileship, in B.C. 148, he was elected Consul for B.C. 147, though not a candidate for that

office [see *de Am.* § 11], and though being only 37 he was not yet of the legal age (40). He then returned to Africa and in the spring of B.C. 146 took Carthage. In B.C. 142 he was Censor. While on a commission in Egypt he was again appointed Consul without being a candidate, for the year B.C. 134; that he might put an end to the Numantine war, which had been lingering for nearly ten years, and in which the Romans had sustained many disasters (*reipublicae paene sero*). He took Numantia in B.C. 133 and celebrated a great triumph. When he returned to Rome he found that his wife's brother, Tiberius Gracchus, had just been killed, of which, when questioned, he expressed approbation; a sentiment which lost him much popularity. In B.C. 129 he made a proposal in the Senate to remove the decision of disputes regarding the lands of the allies from the three Land Commissioners appointed under the Agrarian Law of Gracchus. Carbo, a tribune and one of the commissioners, vehemently opposed this; and the people hooted Scipio. He was conducted home, as a mark of honor, by the Senate and many Socii, and next morning was found dead in his bed. No investigation was held in regard to his death, but Carbo was vehemently suspected of having caused him to be murdered. The measure Scipio was proposing would have made him many enemies among the citizens, who were jealous of any policy which tended to preserve the rights which the Socii had acquired in the domain lands. The constant tradition in Cicero's time was that Carbo was guilty of Scipio's death [*de Or.* 2. 40; *Ep. Fam.* 9. 21; *ad Q. Fr.* 2. 3].

Scipio was a man of wide cultivation, and deeply imbued with Greek learning; and though he left no writings, except some speeches, he was the centre of a set of men of great literary ability; and had the credit of having helped Terence in the composition of some of his plays [Ter. *Adelph.* prol. 15–21]. Of him Mommsen says: 'The history of Rome presents various men of greater genius than Scipio Æmilianus, but none equalling him in moral purity, in the utter absence of political selfishness and in generous love of his country' (vol. 3, p. 105). Cicero sums up his achievements thus [*de Rep.* 6. 11]: 'He destroyed Carthage; he celebrated a triumph; he was Censor: he visited as legate Egypt, Syria, Asia, Greece; he was chosen Consul for the second time in his absence; he brought a most dangerous war to an end; he crushed Numantia.'

SPURIUS, see MÆLIUS.

SULPICIUS, see GALLUS.

TARQUINIUS, § 28.

*Tarquinius*, the name given at Rome to Lucomo of Tarquinii, son of Damaratus of Corinth in Greece, the fifth king of Rome, who had emigrated thither in the hope of there obtaining those distinctions which were not obtainable in his native city on account of his being the son of a foreigner. Tarquinius became a family name, and was borne, among others, by his son or grandson, the seventh and last king of Rome, surnamed *Superbus*, i.e. 'The Proud.'

TERENTIANUS, §§ 89 and 93. Terentian.

*Terence*, the comic poet, who was born at Carthage B.C. 193, came as a slave to Rome, and being set free by *Publius Terentius Lucanus* assumed as usual his patron's name, and was known as *Publius Terentius Afer*. He died in his 25th year, leaving six plays, in the composition of which both Scipio and Lælius were said to have assisted [*ad Att.* 7. 3].

THAIS, § 98, a female character in the *Eunuchus* of Terence.

THEMISTOCLES, § 42.

*Themistocles*, the famous Athenian Statesman and General, to whose instrumentality the victory of Salamis (B.C. 480) was mainly due. He was the son of Neocles, and was born about the year B.C. 525. After the Persian war, in B.C. 471, he was ostracized, and retired to Argos. Becoming involved in a charge of Medism he fled to the Persian Court, where he was well received. He promised the King to assist him in future attacks upon the Greeks. But being called upon to fulfil his promise (in or about the year B.C. 400), and feeling unable or unwilling to do so, he is believed to have committed suicide in Magnesia, though some have said that he died a natural death. Thucydides [1. 138], who believed in the latter account of his death, describes him as a man of the most wonderful natural ability. *Life* by Plutarch.

TIMON, § 87.

*Timon*, son of Echecratides, called the Misanthrope. He was of the Attic deme Colyttus and lived in the period of the Pelo-

ponnesian war. Aristophanes (*Av.* 1549; *Lysist.* 890–814) alludes to him as a well-known misanthrope who lived in the forest and was a regular 'limb of the Furies': and the Τίμωνος βίος soon became proverbial for a morose avoidance of human society (see Meineke, *fr. Trag. Gr.* p. 230; Plat. *Ep.* 14); and Cicero elsewhere (*Tusc.* 4, 11, 25–27) refers to him as an example of *odium generis humani.* The incidents used by Shakespeare in his Play are mostly taken from the later authorities, Plutarch (*Ant.* 70; *Alcib.* 16) and Lucian.

VESCELLINUS, see CASSIUS.

VERGINIUS, § 101.

*Aulus Verginius*, a member of the patrician *Verginia gens* not mentioned apparently elsewhere.

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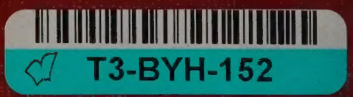
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